MA'ALIMU-DEEN

(معالم الدين)

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Translator's note

All praises are due to Almighty Allah, the lord of creations. May His peace and blessings be upon our noble Prophet, Muhammad the son of Abdullah, his household, companions and those who follow their footstep till the day of resurrection.

The need for every Muslim to understand the true Islamic creed as taught by the Prophet cannot be overemphasized especially, the non-Arab speakers. This is because there are very few English literature in this area. Some of these literature are narrow in scope while in others, issues are presented in complicated ways that render the reader more confused after reading the book. It is in the light of this that I decided to translate this book, "MA'ALIMU DEEN" written by Sheikh Abdulazeez ibn Adaakhil Almutairi because of the simplicity with which the author presents issues of Islamic creed and its wide scope. The book will also be very useful as a course material in Islamic creed for both students and teachers during Islamic vocational training programmes.

I pray Almighty Allah will make it useful and beneficial to whoever reads it and also reward the author for his effort.

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The meaning of Ashshahaadataini [i.e, Laa'ilaahailla-llahuMuhammadu-rrasulullahi]

They are the basic foundation of Islam and its first pillar, with which a person becomes a Muslim. So, whoever does not testify to them is not a Muslim.

Abdullah bin Umar (May Allah be please with them) narrated that the prophet (S.A.W) said: «بُنِيَ الإِسْــلاَمُ عَلَى خَمْسٍ: شَــهَادَةِ أَنْ لا إله إلا اللهُ وَأَنَّ مُحَمَّدًا عَبْـدُهُ وَرَسُـولُهُ وَإِقَـامِ الصَّـلَاَةِ وَإِيتَـاءِ الزَّكَـاةِ وَحَجِّ الْبَيْتِ وَصَوْمِ رَمَضَانَ» [متفق عليه].

Meaning: "Islam is built on five pillars: To testify that none is worthy of worship except Allah and that Muhammad is the messenger of Allah "Laailaa ill-Allah, Muhammadur-Rasulullah", to establish Salah (five daily prayers), to offer Zakah (obligatory charity), to perform Hajj (pilgrimage to Makah), and to fast the month of Ramadan. Agreed upon by Al Bukhari and Muslim.

Thus, the first thing that a person is supposed to learn in the religion of Islam is its first pillar, by knowing the meaning and rulings of Shahaadataini.

When the Prophet (s.a.w) sent Mu'adh ibnJabal to Yemen he said to him:

«إِنَّكَ سَتَأْتِي قَوْمًا أَهْلَ كِتَابٍ فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ... الحديث». [متفق عليه].

Meaning:" you are going to a nation from the people of the scriptures (divine books – Jews and the Christians), invite them to testify that *Laa'ilaahailla- Allah* (i.e, there is no deity worthy of worship except Allah) and I am Allah's Messenger, and if they obey you to do so, then inform them that Allah has made it obligatory upon them to observe five salah(prayers) in every day and night.... To the end of the hadith". Reported by Imam Muslim, on the authority of Ibn Abbas.

It was also reported by Imam Albukhari and its wordings are;

«فَلْيَكُنْ أَوَّلُ مَا تَدْعُوهُمْ إِلَى أَنْ يُوَحِّدُوا اللَّهَ عَزَّ وَجَلَّ».

Meaning:" let (Islamic monotheism) be the first thing you will invite them to (i.e, testifying to the oneness of Allah).

And the explanation of that is also [contained] in the long *hadith* [popularly known as *hadith Jibril*] in which the Angel Gabriel asked the prophet (s.a.w) about the levels of religion: *Islam*, *Iman* and *Ihsan*,

after that the prophet (S.A.W) said to his companions –as in the last part of the *hadith*-:

«هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ».

Meaning: "this is (Jibril i.e, angel Gabriel. He came to you in order to teach you your religion."

So, the first obligatory thing to learn in religious matters is the lesson that is contained in the *hadith* of Jibril, and the first level of the [three] levels of the religion is Islam and the first pillar of Islam is *Ash-shahadatani.*

Lesson one:
The meaning of *Laa'laaha'illa- Allah*

The meaning of Laa'ilaahailla- Allah is, there is no diety that deserves to be worshiped except Allah.

And the noun "Al –ilaah" is similar in meaning to "Al-ma'luh" meaning the worshiped one.

So all the deities that are worshiped besides Allah are false deities, and whoever worships other than Allah is a Mushrik [pagan i.e, none Muslim] as the Almighty Allah said:

﴿وَمَن يَدۡعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرۡهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓۚ إِنَّهُۥ لَا يُفۡلِحُ ٱلۡكَٰفِرُونَ ١١٧﴾ [المؤمنون: 117].

Meaning: "And whoever invokes besides Allah another deity for which he has no proof – then his account is only with his Lord. Indeed, the disbelievers will not succeed".(Q23:117).

So it is –totally- impermissible to associate with Allah any deity in worship, be he a prophet and messenger or an Angel who is brought near [to

Allah] or a pious worshiper among the righteous servants or a tree or a stone or anything else.

Because [acts of] Ibada are the rights of Allah alone, as Allah (the exalted) said:

﴿وَمَا خَلَقْتُ لجِنَّ وَلإِنسَ إِلَّا لِيَعْبُدُونِ ٥٦﴾ [الذاريات: 56].

Meaning: "And I did not create the Jinn and Mankind except to worship me". (Q51:56).

And He (the Exalted) said:

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ١﴾ [الإخلاص: 1].

Meaning: "Say [O Muhammad], He is Allah who is one".(Q112:1)

And He (the Exalted) said:

﴿وَإِلَٰهُكُمْ إِلَٰه وَٰحِد لَّآ إِلَٰـهَ إِلَّا هُـوَ ٱلرَّحْمَٰنُ ٱلـرَّحِيمُ ١٦٣﴾ [البقرة:163].

Meaning: "And your God is one God, there is no deity worthy of worship except him, the entirely merciful, the especially merciful".Q2:163.

And He said:

﴿هُوَ لحَيُّ لَآ إِلَٰهَ إِلَّا هُـوَ فَـدعُوهُ مُخلِصِـينَ لَـهُ ٱلـدِّينَ﴾ [المؤمن: 65].

Meaning: "He is the (ever) living; there is no deity except him, so call upon him (being) sincere to him in religion".Q40:65.

So, this is the-real- meaning of "Attauhid"(Islamic Monotheism) i.e, unifying Allah in (all acts of) worship. Thus; we shouldn't worship except Allah alone without associating (any)

partner to him.

And it is with this "tauhid" which is the meaning of "Laa'ilaahailla-Allah" that Allah (S.W.T) sent His entire prophets.

Allah the Exalted said:

﴿ وَمَآ أَرۡسَلۡنَا مِن قَبۡلِكَ مِن رَّسُولٍ إِلَّا نُوحِيٓ إِلَيۡهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدُونِ ٢٥﴾ [الأنبياء: 25].

Meaning:" And we sent not before you any messenger except we reveal to him that, there is no deity except me,(Allah) so worship me".(Q22:25)

And He said:

﴿ وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَ﴾

[النحل: 36].

Meaning: "And we certainly sent into every nation a messenger [saying] worship Allah [alone] and avoid "taghut" (false deities)".

And Allah has narrated to us in His glorious book the stories of –His- messengers and their people, and He made it clear that the first thing the prophets called [their people] to was "Attauhid" i.e, unity of Allah [Islamic Monotheism] and He(SWT) also told us the outcome of the believers who answered their prophets' call, and the outcome of those who disbelieved in their prophets and associated with Allah partners which He has not sent [any] proof for. Allah the exalted said:

﴿ لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ إِنِّيٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ٥٩ ﴾ [الأعراف: 59].

Meaning: "We had certainly sent Noah to his people, and he said, O my people worship Allah; you have no deity other than Him. Indeed, I fear for you the punishment of the tremendous day." (Q7:59) And He(SWT) said:

﴿ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ٦٥ ﴾ [الأعراف: 65].

Meaning: "And to the *Aad* (we sent) their brother *Hood*. He said, O my people, worship Allah; you have no deity other than Him. Then will you not fear Him?"(Q7:65)

He (SWT) said:

﴿ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا قَالَ يَٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ﴾ [الأعراف: 73].

Meaning: "And to the *Thamood* (we sent) their brother *Saleh*. He said, O my people, worship Allah; you have no deity other than Him".(Q7:73) And He (SWT) said:

﴿ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ﴾ [الأعراف: 85].

Meaning: "And to the (people of) *Madyana* (we sent) their brother *Shu'aib*. He said, O my people, worship Allah; you have no deity other than Him". (Q7:85) And He (S.W.T) said:

﴿ وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِي بَرَآءٌ مِّمَّا تَعْبُدُونَ ٢٦ إِلَّا ٱلَّذِي فَطَرَنِي فَإِنَّهُۥ سَيَهْدِينِ ٢٧﴾ [الزخرف: 26-27].

Meaning:" And (mention, o Muhammad) when, Abraham said to his father and his people, "Indeed, I am disassociated from that which you worship(26). Except for He who created me; and indeed He will guide me". (Q43: 26 and 27) And He (SWT) said:

﴿ أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنۢ بَعْدِي قَالُوا۟ نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ إِلَٰهًا وَٰحِدًا وَنَحْنُ لَهُۥ مُسْلِمُونَ ١٣٣﴾ [البقرة: 133].

Meaning: "Or were you witnesses when death approached Jacob, when he said to his sons, "what will you worship after me?" They said, "We will worship your God and God of your fathers Abraham and Ishmael and Isaac- one God and we are Muslims (in submission) to him". (Q2:133)

﴿ يَٰصَٰحِبَيِ ٱلسِّجْنِ ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ٣٩﴾ [يوسف: 39].

And (prophet) Joseph (peace and blessings of Allah be upon him) said (to his two companions in prison):".... are separate lords better or Allah, the one, the prevailing?"(Q12:39)

﴿ وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ١٠٧ قُلْ إِنَّمَا يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَهَلْ أَنتُم مُّسْلِمُونَ ١٠٨﴾ [الأنبياء: 107-108].

And that was how the Prophet (s.a.w) carried out his call to the world. As Allah the exalted said: "And

We have not sent you, o (Muhammad) except as a mercy to the worlds (107) Say, "it is only revealed to me that your god is but one God; so will you be Muslims (in submission to him)?"(108) (Q21:107 and 108)

Indeed the Prophet (S.A.W) started his propagation to his people at Makah by calling them to Attauhid (Islamic Monotheism). He invited them to say (Laa'ilaahailla-Allah) and abstain from idol worshiping, but most of them were arrogant and they refused to submit to the word of Attauhid (Laa'ilaahailla-Allah). So they were as Allah said (about them):

﴿ إِنَّهُمْ كَانُوٓاْ إِذَا قِيلَ لَهُمْ لَآ إِلَٰهَ إِلَّا ٱللَّهُ يَسْتَكْبِرُونَ ٣٥ وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓاْ ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ٣٦﴾ [الصافات: 35-36]. فَرَدَّ الله عليهم بقوله: ﴿ بَلْ جَآءَ بِٱلْحَقِّ وَصَدَّقَ ٱلْمُرْسَلِينَ ٣٧﴾ [الصافات: 37].

Meaning: "Indeed they, when it was said to them, "there is no deity but Allah, "were arrogant (35) And were saying, "Are we to leave our gods for a mad poet? (36) (Q37: 35 and 36)

And Allah (S.W.T) answered them (immediately) by saying:
Rather, he (i.e, the prophet (S.A.W) has come with the truth and confirms the (previous) messengers". (Q7:37)

Therefore the word of Attauhid [Laa'ilaahailla-Allah] is the word of truth which the entire

messengers [of Allah] called [there people to] before [the time of] the Prophet (S.A.W) and it is also the call of our prophet (S.A.W).

And indeed the pagans of Quraish understood the fact that calling to Attauhid means leaving all other deities that are worshiped besides Allah (the exalted). Therefore, tauhid can never be achieved unless by avoiding all acts of "shirk"[polytheism].

Umar Bin Alkhaddab (May Allah be pleased with him) narrated that the prophet (S.A.W) said:

«أُمِـرْتُ أَنْ أُقَاتِـلَ النَّاسَ حَتَّى يَقُولُـوا لاَ إِلَـهَ إِلاَّ اللَّهُ، فَمَنْ قَالَ لاَ إِلَهَ إِلاَّ اللَّهُ فَقَدْ عَصَمَ مِنِّيْ مَالَـهُ وَنَفْسَـهُ إِلاَّ بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ» [متفق عليه].

Meaning: " I was ordered to fight the people until they testify to Laa'ilaahailla – Allah. If they testified to that, then their lives and wealth are saved except for Islamic rites, and their accountability is [left] to Allah". Agreed upon by Al-Bukhri and Muslim.

And when the prophet (S.A.W) sent his letters to the rulers [calling them to Islam] He started by calling them to the oneness of Allah. Abdullahi Bin Abbas (May Allah be pleased with him) narrated that the prophet (S.A.W) sent a letter to Heraclius the king of Rome [saying]:

«بسم الله الـرحمن الـرحيم، من مُحمَّدٍ رسـولِ اللـهِ إلى هِرَقْلَ عَظيمِ الرُّومِ، سَـلامٌ على مَن اتَّبَـعَ الهُـدَى أَمَّا بعدُ: فإنِّي أدعوكَ بدِعايةِ الإسـلامِ، أَسْـلِمْ تَسْـلَمْ، وأَسْـلِمْ يُؤْتِـكَ اللـهُ أجْـرَكَ مَـرَّتين، فـإن تَـوَلَّيْتَ فـإنَّ عليـكَ إِثْمَ الأَرِيسِيِّينَ، و ﴿ قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا

وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ٦٤ [آل عمران: 64]» [حديث متفق عليه].

Meaning: "In the name of Allah, the most beneficent, the most merciful. [This letter is] from Muhammad, the slave of Allah and his messenger to Heraclius the ruler of the Byzantines. Peace be upon who ever follows the right path. There after: I invite you to Islam. Embrace Islam; you will be safe. Accept Islam and Allah will double your reward, and if you turn away [from the truth and reject this invitation] you will be responsible for the sins of Arisiyin [i.e your peasants]. And:"O people of the book come to a word which is just between us and you, that we worship none but Allah, and we associate no partner with Him, and that none of us shall take others as lords besides Allah, and if they turn away, say: Bear witness that we are Muslims. (Q3:V64). Reported by Albukhari and Muslim.

And the Prophet (S.A.W) sent similar letters to kisra the ruler of Paris and Al- Mukawkis the ruler of Alkibd and to the ruler of Ethiopia and to Jaifar and Iyadh the sons of Al-Jalanda at Oman and to Hodhah the son of Ali at Yamama and to Al-Mundhir the son of Sawi at Hajar and to Ibn AbiShamr the Ghssanian. These were the rulers of his time.

And in sahih of Imam Muslim from the narration of Anas bin Malik, (May Allah be please with him). That the prophet (S.A.W) wrote (letter) to every tyrant [i.e ruler] calling them to the religion of Allah".

Abdullah bin Abbas (May Allah be please with them) narrated That when the prophet (S.A.W) sent Mu'adh (May Allah be please with him) to Yemen he said to him:

«إِنَّكَ تُقْدِمُ عَلَى قَوْمٍ مِنْ أَهْلِ الْكِتَـابِ، فَلْيَكُنْ أَوَّلُ مَا تَدْعُوهُمْ إِلَى أَنْ يُوَحِّدُوا اللَّهَ».

Meaning: " You are going to a nation from the people of the scriptures [divine books – Jews and the Christians] let the first thing you will invite them to, be Islamic monotheism".

Therefore, "Attauhid" [Islamic Monotheism] is the key to entering into [the religion of] Islam, without it a person is not considered a Muslim, and if he commits anything that invalidates it, he is then an unbeliever, Mushrik [pagan], out of the religion of Islam.

Mu'adhu binJabal (May Allah is pleased with him) narrated that the Messenger of Allah (S.A.W) said to him:

«يَا مُعَاذُ! أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ؟ قَـالَ مُعـاذٌ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «حَقُّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلاَ يُشْرِكُوا بِهِ شَيْئًا». ثُمَّ قَالَ: «يَا مُعَاذُ! أَتَـدْرِيْ مَا حَـقُّ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوا ذَلِكَ؟» قَالَ مُعاذٌ: اللَّهُ وَرَسُـولُهُ أَعْلَمُ. قَـالَ: «حَـقُّ الْعِبَـادِ عَلَى اللَّهِ إِذَا فَعَلُـوا ذَلِـكَ أَنْ لَا يُعَذِّبَهُمْ». [متفق عليه]

Meaning: "O Mu'adh, do you know the right of Allah upon his slaves?

Mu'adh said, Allah and his prophet know better.

The prophet said; "the right of Allah upon his slaves is to worship him and not to associate with

him any deity.

He [the Prophet] then said:"O Mu'adh, do you know the rights of the servants upon Allah if they do what he ordained them?

Mu'adh said; Allah and his prophet know better.

The Prophet said the right of servants upon Allah is that He will not punish he who does not associate him with anything" (Agreed upon by Al-Bukhari and Muslim).

When a servant testifies that Laa'ilaahailla-Allah [i.e, there is no deity worthy of worship except Allah], with that; he has testified to the invalidity of all other deities besides Allah (the exalted). And he bears witness to himself that he will never worship anything besides Allah, being sincere in his worship.

And this is the kind of Islam which Allah (S.W.T) ordered to be practiced.

Allah (the exalted) said:

﴿ قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَمَّا جَاءَنِيَ الْبَيِّنَاتُ مِن رَّبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ ٦٦﴾ [المؤمن: 66].

Meaning:" Say (O Muhammad)."Indeed, I have been forbidden to worship those you call upon besides Allah once the clear proofs have come to me from my Lord, and I have been commanded to submit to the lord of the worlds."

Q40:V66) And Allah (the exalted) said:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

وَيُقِيمُواْ ٱلصَّلَوٰةَ وَيُؤْتُواْ ٱلزَّكَوٰةَ وَذَٰلِكَ دِينُ ٱلْقَيِّمَةِ ٥ [البينة: 5].

Meaning:" And they were not commanded except to worship Allah, being sincere to him in religion, inclining to truth, and to establish prayer and to give zakah (charity). And that is the correct religion.(Q98:V5) And Allah (the exalted) said:

فَٱدْعُواْ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ١٤ [المؤمن: 14].

Meaning: "So invoke Allah, being sincere to him in religion, even though the unbelievers dislike it." (Q40:V14) And Allah (the exalted) said:

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِي شَكٍّ مِّن دِينِي فَلَآ أَعْبُدُ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ وَلَٰكِنْ أَعْبُدُ ٱللَّهَ ٱلَّذِي يَتَوَفَّىٰكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ ١٠٤ وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ١٠٥ وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ ١٠٦ [يونس: 104-106].

Meaning: "Say, (O Muhammad) "O people, if you are in doubt as to my religion - then I do not worship those which you worship besides Allah; who causes your death. And I have been commanded to be of the believers (104).

And direct your face (i.e, self) toward the religion, inclining to truth, and never be of those who associate others with Allah (105)

And do not invoke besides Allah that which neither benefits you nor harm you, for if you do,

then you would be of the wrongdoers (106)". Q 10:V104-106

Summary:

-The meaning of (Laa'ilaaha – illa- Allah), no deity is worthy of worship except Allah

-And Attauhid (Islamic monotheism) cannot be fulfilled unless by abstaining from "shirk"(polytheism)

-The purpose, for which we are created, is to worship Allah alone (Islamic Monotheism), and not to associate any partner with Him.

-He who worships any deity besides Allah is a kaafir (pagan, unbeliever)

-All prophets called their people to Attauheed (Islamic Monotheism) and the avoidance of shirk (polytheism)

-The Foundation of the Prophet's mission is Attauhid (Islamic Monotheism). Hence, he started by calling his people to it, then he sent letters to the rulers (of his time calling them to it) and he ordered his companions to begin with it when they call to Islam.

-Attauhid is the right of Allah upon his servants.

-He who does not practice Attauhid (Islamic Monotheism) is not a Muslim even if he claims to be

Muslim (by utterance).

Lesson two:
The meaning of *Shahadatu anna Muhammada-rrasulu-llah* (i.e testifying to the Prophet hood of Muhammad (S.A.W

Testifying to the Prophet hood of Muhammad (S.A.W), implies believing that Allah has sent His prophet, Muhammad the son of Abdullah the son of Abdul muttalib as a messenger to the- entire- Jinn and Mankind, instructing them to worship Allah alone and to avoid all deities besides Allah, and to explain the laws of the religion to them.

It also implies believing that he is a slave of Allah and his messenger, so he does not has the right to be worshiped besides Allah, and it is not permissible to exaggerate in praising him in such a way that we give him the attributes of Allah the exalted.

Adullah bin Abbas (may Allah be pleased with him and his father Abbas) narrated that he had Umar bin Alkhttab while he was on the pulpit saying, I had the prophet (S.A.W) saying;

«لاَ تُطْرُونِي، كَمَا أَطْرَتْ النَّصَارَى ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدُهُ، فَقُولُوا: عَبْدُ اللَّهِ، وَرَسُولُهُ» [رواه البخاري].

Meaning:" Do not exceed limit in praising me as the Christians did with the son of Marry, for I am nothing but His slave, therefore, say; The servant and messenger of Allah". Reported by Albukhari.

Testifying to the Prophet hood of Muhammad (S.A.W) necessitates three important things:

Firstly: Loving him, in fact, it is obligatory to love him more than one's self, family and children. Anas bin malik (may Allah be pleased with him) narrated that the prophet (S.W.A) said:

«لاَ يُؤْمِنُ أَحَدُكُمْ، حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ» [متفق‌عليه].

Meaning:"None of you will have faith, until he loves me more than his father, his children and all Mankind". Agreed upon by Bukhari and Muslim.

Secondly: Believing in all what he narrated concerning the unseen and [all] other things. For, whatever comes [from the prophet through authentic chain is definitely] true and factual.

Thirdly: Obeying him by carrying out his commands and abstaining from what he forbids.

Testifying that Muhammadu-rrasulu-llah, is [one of the] great foundations among the foundations of Islam. In fact, a person cannot enter into the fold of

Islam until he testifies that Muhammad (S.A.W) is the Messenger of Allah and if he commits anything that nullifies this testimony, then he is not a Muslim rather, he is an unbeliever and apostate from Islam.

Among those things that nullify this testimony (Shahada anna Muhammada-rrasullu- llah) are the following;

1- Hating the prophet, abusing him and mocking him or mocking any aspect of religion brought by him, for whoever commit [anything among]these, is a disbeliever in the prophet hood of Muhammad (S.A.W).

Allah the Exalted said:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا۟ فِىٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا۟ تَسْلِيمًا ٦٥ [النساء: 65].

Meaning: "But no, by your Lord, they will not truly believe until they make you (O Muhammad), judge concerning that which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission". Q 4:V65.

2- Disproving the prophet (S.A.W) and being doubtful of his truthfulness, because each of them [he that disproof's and he that is doubtful] has [in the real sense] no trust in him [the prophet] and

whoever does not trust the prophet (S.A.W) has not believed in him.

3- Turning away from being obedient to the Prophet (S.A.W), in such a way that, one feels that obeying the Prophet's commands is not compulsory on him, or turning away from it totally. Thus, being careless to the prophet's do's and don'ts.

As for one who believes in Allah and his Messenger, but commits certain sins other than the nullifiers of Islam, such a person is among the disobedient Muslims. However, we will not categorize him among the unbelievers just because of such sins, but we hope for him Allah's forgiveness and mercy. And at the same time, we fear for him, (Allah's) painful punishment as the consequence of his evil deeds.

And whoever commits any of these things that violates this testimony [i.e, Shahadatu anna Muhammadan Rasulullah] is a disbeliever in the prophet hood of the prophet (S.A.W) even if he utters the testimony with his tongue, his condition is like that of the hypocrites whom Allah said concerning them:

﴿إِذَا جَآءَكَ لمُنَٰفِقُونَ قَالُواْ نَشۡهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ وَٱللَّهُ يَعۡلَمُ إِنَّكَ لَرَسُولُهُۥ وَٱللَّهُ يَشۡهَدُ إِنَّ لمُنَٰفِقِينَ لَكَٰذِبُونَ ١﴾ [المنافقون: 1].

Meaning: "When the hypocrites come to you, [O Muhammad], they say, "We testify that you are the messenger of Allah." And Allah knows that you are His messenger, Allah testifies that the hypocrites are liars" Q 63: V1.

Thus, this testimony will not be genuine (accepted) from a servant until he fulfills its implications such as loving, believing and obeying (the prophet). This testimony is not just a statement to be said and that is all. Rather, it is the way of life of a Muslim and it forms the orbit of his deeds, and it is by its actualization that his salvation and bliss will be attained. Allah (S.W.T) does not accept any work from his servant until it is done for His sake alone and in accordance with the teachings of the Prophet (S.A.W).

Therefore, "Al'ikhlas" (sincerity) is the implication of the testimony of "Shahadatu alla'laha'lla-llah", and "Almutaba'ah" (worshiping Allah according to the teachings of the Prophet" is the implication of the testimony of "Shahadatu anna Muhammada-rrasulu-llah". Thus, a servant is not a follower of guidance until he becomes sincere to Allah in worship and a follower of the traditions of the Prophet (*sunnah*). Any act of worship which is not based on the *sunnah* of the prophet is considered null and void, because of the sayings of the prophet (S.A.W.)

«مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ» [رواه مُسْلمٌ من حديثِ عائشةَل].

Meaning" Whoever does an act (of worship) which is not in agreement with our matter, will have it rejected". Transmitted by Muslim on the authority of A'isha (may Allah be pleased with her). And also in sahih Muslim from the narration of Jabir bin Abdillah (may Allah be pleased with them), that the prophet of Allah (S.A.W) usually says on the pulpit during his sermon:

«أما بعدُ، فإنَّ خيرَ الحديثِ كتـابُ اللـهِ، وخـيرَ الهَـدْيِ هَدْيُ مُحمَّدٍ، وشرَّ الأمورِ مُحْدثاتُها، وكلَّ بدعةٍ ضَلالةٌ».

Meaning: "The best discourse is the book of Allah, and the best guidance is the guidance of Muhammad, (S.A.W) and the worst matter is that of innovation and every innovation is misleading".

Therefore, an innovator is disobedient to the Prophet (S.A.W) and is not following the right path. Hence, he is lost because of his innovational practice.

Innovation is of two types;

- The kind of innovation that withdraws from Islam

- And the kind of innovation that makes one to be fasiq (i.e, wrong doer).

The kind of innovation that withdraws from Islam

is that which consist of some acts that nullify Islam, such as associating partner to Allah in worship, disproving Allah and His Messenger or anything among the things that violates Islam. So, who ever does it is a kafir (pagan) and has withdrawn from the religion of Islam. For example the claim of some sects that the holy Quran is incomplete or is changed, or the claim of some sects that some of their revered personalities have knowledge of the unseen.

And the kind of innovation that makes one to be fasiq (i.e, wrong doer), is that which does not consist of acts that violates Islam. For example, specifying some places and periods with certain acts of worship which has not been specified in the Quran or Hadith, such as celebrating the birthday of the Prophet (S.A.W).

The guidance of the prophet is the best guidance, and the perfection of a servant and his success is only determined by the degree to which he follows the guidance of the Prophet. Thus, the more a servant becomes a better follower (of the Prophet), the greater his reward and the more honorable his condition and end will be. He will also be safe from evils and the punishment of sins related to [innovations] i.e contradicting the guidance of the Prophet- peace be upon him. This is because the Prophet did not command except that

which is good for the servant in his life and religion, and he did not forbid anything except that which is evil and harmful. And indeed paradise has been surrounded with unpleasant things while hell has been surrounded with vain desires.

Hence, whoever is certain about the truthfulness of the Prophet (SAW) will follow his guidance and abstain from forbidden desires even though his mind loves them, and he will be patient with those unpleasant things because he knows its consequence (i.e on the Day of Judgment). So, he is saved from severe punishment and he attains great reward.

But he who goes contrary to the guardians of the Prophet (S.A.W) and commits what he wills from the unlawful things, he will not be safe from the punishment in this world and the hereafter for the consequence of his sins.

Allah the Exalted has indeed said:

﴿ فَلۡيَحۡذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنۡ أَمۡرِهِۦٓ أَن تُصِيبَهُمۡ فِتۡنَةٌ أَوۡ يُصِيبَهُمۡ عَذَابٌ أَلِيمٌ ٦٣﴾ [النور: 63].

Meaning:"…So let those beware, who dissent his (i.e, the prophet's) order lest affliction (fitnah) strike them or a painful punishment". Q 24:V63.

Therefore committing sins may lead to fitnah (affliction)in the religion which a servant cannot

endure. Thus, resulting to misguidance and destruction, and he may also suffer a painful punishment in this world or in his grave or in the hereafter because of his sins.

But he who follows the guidance of the prophet (S.A.W), is in safety and tranquility and peace of mind, and will neither be afraid nor grieve and will not go astray or become miserable, because he has followed the safe path (which saves) from fears, sadness, going astray and misery in this world and in the hereafter. Allah the Exalted said:

﴿ يَٰٓأَهۡلَ ٱلۡكِتَٰبِ قَدۡ جَآءَكُمۡ رَسُولُنَا يُبَيِّنُ لَكُمۡ كَثِيرٗا مِّمَّا كُنتُمۡ تُخۡفُونَ مِنَ ٱلۡكِتَٰبِ وَيَعۡفُواْ عَن كَثِيرٖۖ قَدۡ جَآءَكُم مِّنَ ٱللَّهِ نُورٞ وَكِتَٰبٞ مُّبِينٞ ١٥ يَهۡدِي بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضۡوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ وَيُخۡرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذۡنِهِۦ وَيَهۡدِيهِمۡ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ١٦ ﴾ [المائدة: 15-16].

Meaning: "O people of the scripture, there has come to you Our messenger making clear to you much of what you used to conceal of the scripture and overlooking much. There has come to you from Allah a light and a clear Book (Quran) (15). By which Allah guides those who pursue his pleasure to the ways of peace and bringing them out from darkness into the light, by His permission, and guide them to a straight path(16). Q 5:V15 and 16.

Allah has made it compulsory upon His

Messenger to convey the message (of Islam) and he has conveyed it as he was ordered. Allah the exalted said:

﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغۡ مَآ أُنزِلَ إِلَيۡكَ مِن رَّبِّكَ﴾ [المائدة: 67].

Meaning: "O messenger announce that which has been revealed to you from your lord. Q 5:V 65

And Allah made it obligatory upon us (the entire umma) to be obedient to him (i.e, the prophet). He (Allah) said:

﴿قُلۡ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ فَإِن تَوَلَّوۡاْ فَإِنَّمَا عَلَيۡهِ مَا حُمِّلَ وَعَلَيۡكُم مَّا حُمِّلۡتُمۡۖ وَإِن تُطِيعُوهُ تَهۡتَدُواْۚ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلۡبَلَٰغُ ٱلۡمُبِينُ ٥٤﴾ [النور: 54].

Meaning: "Say, obey Allah and obey the Messenger; but if you turn away (from being obedient to him) then upon him is only that (duty) with which he has been charged, and upon you is that with which you have been charged.

And if you obey him, you will be (rightly) guided. And there is not upon the messenger except the (responsibility for) clear notification". Q 24:V54.

The prophet (S.A.W) has also been assigned the trust of conveying the message (of Allah) and he has fulfilled it (successfully) as Allah wills it. He even asked the people present at the great gathering, during his farewell pilgrimage saying to them:

«أَلاَ هَلْ بَلَّغْتُ»؟

Meaning: "Behold! Had I conveyed? And they all answered yes. Then, he (the Prophet) said:

«اللهم اشْهَدْ».

Meaning" O Allah bear witness".

And we bear witness that he has conveyed the message (of Allah) and has discharged the trust, and he advised the nation and strove for the sake of Allah till certainty came to him (Death)

And we have been assigned the trust of following the Messenger in open and hidden. Hence, whoever fulfills this trust will succeed and gain a huge reward. But whoever betrays this trust has recorded a great lost, for Allah the Exalted has said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَخُونُواْ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓاْ أَمَٰنَٰتِكُمۡ وَأَنتُمۡ تَعۡلَمُونَ ٢٧﴾ [الأنفال: 27].

Meaning: "O you, who have believed, do not betray Allah and His Messenger or you betray your trusts while you know (the consequence). Q 8: V 27

Lesson three:
The necessity of being obedient to Allah and His Messenger.

Being obedient to Allah and His Messenger is one of the basic principles of religion [Islam]. A person cannot be a Muslim until he complies with the directives of Allah and His Messenger, and believes in the obligation to obeying Allah and His Messenger, and that he who obeys Allah and His Messenger has gained the blessings of Allah, His mercy and His great bounties.

For Allah the Exalted has indeed said:

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ٣٦﴾ [الأحزاب: 36].

Meaning: "And it is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error". Q33:V 36.

And He the Exalted said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَلَا تُبۡطِلُوٓاْ أَعۡمَٰلَكُمۡ ٣٣﴾ [محمد: 33].

Meaning: "O you, who have believed, obey Allah and obey the Messenger and do not invalidate your deeds". Q 47: V 33

And He (the Most high)said:

﴿وَأَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمۡ تُرۡحَمُونَ ١٣٢﴾ [آل عمران: 132].

Meaning:" And obey Allah and the Messenger that you may obtain mercy". Q3: V132

And He (the most high) said:

﴿وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدۡخِلۡهُ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَا وَذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ١٣ وَمَن يَعۡصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ يُدۡخِلۡهُ نَارًا خَٰلِدٗا فِيهَا وَلَهُۥ عَذَابٞ مُّهِينٞ ١٤﴾ [النساء: 13-14].

Meaning:" And whoever obeys Allah and His Messenger will be admitted by Him to the garden [of paradise] under which river flow, abiding eternally therein; and that is the great attainment. And whoever disobeys Allah and His Messenger and transgresses His limits He [Allah] will put him into the Fire to abide eternally therein, and he will have a humiliating punishment". Q4: V13 and 13

And He (the Exalted) said:

﴿وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ

وَ ﴿لصَّلِحِينَ وَحَسُنَ أُوْلَٰئِكَ رَفِيقًا ٦٩ ذَٰلِكَ لفَضـلُ مِنَ ﴿للَّهِ وَكَفَىٰ بِ ﴿للَّهِ عَلِيمًا ٧٠﴾ [النساء: 69-70].

Meaning:" And whoever obeys Allah and the Messenger, those will be with the ones upon whom Allah has bestowed His favor from the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions. That is the bounty from Allah, and sufficient is Allah as knower". Q 4: V 69 and 70

And He (the Exalted) said:

﴿وَمَن يُطِعِ ﴿للَّهَ وَرَسُولَهُ﴾ فَقَدَ فَازَ فَوزًا عَظِيمًـا ٧١﴾ [الأحزاب: 71].

Meaning: "And whoever obeys Allah and His Messenger has certainly attained a great attainment". Q33:V71.

And He (the exalted) said:

﴿وَمَن يَ صعِ﴿للَّهَ وَرَسُـولَهُ﴾ فَـإِنَّ لَهُ﴾ نَـارَ جَهَنَّمَ خَٰلِـدِينَ فِيهَآ أَبَدًا ٢٣﴾ [الجن: 23].

Meaning: "... And whoever disobeys Allah and His Messenger- then indeed, for him is the fire of hell; they will abide therein forever". Q 72:V23

And He (the Most high) said:

﴿مَّن يُطِعِ ﴿لرَّسُولَ فَقَدَ أَطَاعَ ﴿للَّهَ﴾ [النساء: 80].

Meaning:" He who obeyed the Messenger has obeyed Allah..." Q4:V80

And He said:

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمۡ عَنۡهُ فَٱنتَهُواْ﴾ [الحشر: 7].

Meaning:" And whatever the Messenger gives you take; and whatever he forbids you refrain from…" Q 59: V7.

So, these verses indicate that obedience to Allah and His Messenger is obligatory, and that Allah (the most high) has promised great bounties for he who obeys Him and His Messenger in this world and in the hereafter. And He has promised a painful doom for he who disobeys Him and His Messenger.

And this obedience is achieved by carrying out the commands and abstaining from the forbidden, and this is the essential nature of religion i.e, worshiping Allah by performing what He has ordained and abstaining from what He has made forbidden. For Allah has simplified the religion for us and has not charged us with what is beyond our ability. He (the Exalted) said:

﴿فَٱتَّقُواْ ٱللَّهَ مَا ٱسۡتَطَعۡتُمۡ﴾ [التغابن: 16].

Meaning: " So fear Allah as much as you are able…" Q64: V16.

And Allah (the Exalted) said:

﴿وَمَا جَعَلَ عَلَيۡكُمۡ فِي ٱلدِّينِ مِنۡ حَرَجٖ﴾ [الحج: 78].

Meaning: "… and [Allah] has not placed upon you in the religion any difficulty". Q22:V78. And

[Allah] (The Exalted) said:

﴿لَا يُكَلِّفُ ٱللَّهُ نَفۡسًا إِلَّا وُسۡعَهَا﴾ [البقرة: 286].

Meaning: "And Allah does not charge a soul except [with that within] its capacity Q 2: V 286.

Abu huraira (may Allah be pleased with him) narrated that the Messenger of Allah said;

«إِنَّ الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ الدِّينَ أَحَـدٌ إِلاَّ غَلَبَـهُ» [رواه البخاري].

Meaning: "verily, religion is easy, and none will be overburden the religion except that it defeats him". Reported by Al Bukhari.

Abu huraira (may Allah be pleased with him) also narrated that the Messenger of Allah said:

«إِذَا نَهَيْتُكُمْ عَنْ شَـيْءٍ فَـاجْتَنِبُوهُ، وَإِذَا أَمَـرْتُكُمْ بِـأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ» [متفق عليه].

Meaning: " What I forbid you to do, just refrain from it, and what I command you to do, do it as much as you can afford". Agreed upon.

And the commands with which Allah and His Messenger ordered are of three levels.

The first level: That, with which Islamic religion is necessarily retained. Such as obeying him [the prophet] in the tauhid of Allah (the exalted) [i.e, the Islamic monotheism], disbelieving in Attaghut [false deities] and avoiding things that nullify Islam. Whoever contradicts in this level and commit shirk

[associate partner] with Allah (the exalted) or commit any act from the nullifiers of Islam such as disproving Allah and His Messenger or mocks any aspect of the religion of Allah (the Great and Almighty) or does anything of this kind has become a disbeliever.

Second level: That, with which a person will be saved from punishment. This has to do with carrying out obligations, and abstaining from the unlawful. For whoever fulfill this level will be saved from punishment by the will of Allah [and he] is promised a great reward because of his obedience. This is the level of the pious servants of Allah.

The third level: Performing obligatory and recommendable [acts] and abstaining from the unlawful and the unpleasant. This is the most perfect level regarding the servants of Allah, and its companions are among the people of Ihsan [i.e, those who worship Allah in the most perfect manner as if they are seeing Him] and [they have been] promised the highest ranks, we pray for Allah's favor.

Allah (the exalted) has perfected for us the religion, and completed for us the favor of Islam as He said:

﴿ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِي وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينٗا﴾ [المائدة: 3].

Meaning: "This day I have perfected your religion and completed My favor upon you and have approved for you Islam as religion". Q4: V3

So, the religion of Islam is complete, and the laws of sharia are inclusive of all our affairs. Thus, there is no deficiency in it, neither contradictions nor decrement. Rather, it is a law that is perfect, complete, simplified and suited for every time and place. And it is dominant on all the conditions of the slaves [of Allah].

Therefore, whoever obeys Allah and His Messenger is rightly guided to the best in every aspect of his affairs. For Allah (the Exalted) has said:

﴿إِنَّ هَٰذَا ٱلۡ قُرۡءَانَ يَهۡ دِي لِلَّتِي هِيَ أَقۡوَمُ﴾ [الإسراء: 9].

Meaning: "Indeed, this Quran guides to that which is most suitable". Q17:V9.

Therefore, it cannot be possible for a person to acquire the best [in his affairs] by offending Allah and contradicting His book (Quran).

The prophet of Allah said:

«أَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ-ﷺ-».

Meaning: "Indeed the best guidance is the guidance of Muhammad (S.A.W)"

Thus, there is no guidance better than his guidance, and it is not possible for a servant to

achieve the optimum for himself by violating the prophet's teachings. Rather, the integrity of a servant, his success, his happiness and the extent of his guidance depends on his degree of imitation of the prophet (S.A.W).

Allah (the Exalted) said:

﴿ قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّي رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِي لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَآ إِلَٰهَ إِلَّا هُوَ يُحْيِۦ وَيُمِيتُ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِيِّ ٱلْأُمِّيِّ ٱلَّذِي يُؤْمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ١٥٨﴾ [الأعراف: 158].

Meaning: "Say, (O Muhammad), "O mankind, indeed I am the Messenger of Allah to you all, to whom belongs the dominion of the heavens and the earth. There is no deity worthy of worship except Him; He gives life and causes death, so believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided". Q7: V158.

Hence, whoever follow [the teachings of] the prophet (S.A.W) is guided, and whoever disobeys him has gone astray. Allah (the Exalted) said:

﴿وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ وَسَآءَتْ مَصِيرًا ١١٥﴾ [النساء: 115].

Meaning: "And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers – We will give

him what he has taken and drive him into the hell". Q4:V115.

Therefore, whoever disobeys Allah and His Messenger in any aspect of life, is an immoral person, lost in that matter, even if he claims to achieve any benefit, or parrying from blight, because benefits cannot be materialized with disobedience to Allah and blights cannot be parried by confronting the anger of Allah.

And whoever ordered disobedience to Allah and His Messenger and decorate it for people, is a shaitan [i.e, Devil] be it the shaitan of Jinn or Mankind all the same. Ali bin Abitalib (may Allah be pleased with him) narrated that the prophet of Allah (S.A.W) said:

«لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ اللهِ عَزَّ وَجَلَّ» [رواه أحمد ومسلم].

Meaning: "No obedience to a creature while being disobedient to Allah". Reported by Ahmad and Muslim.

And this will include whoever ordered any kind of offence, be it in Al'aqeedah [the creed] or Al'ibaadaats [adorations] or Almu'aamalaat [transactions] and the like of that from the affairs of the slaves [of Allah].

And whoever calls to an innovation and an approach different from the approach of the

prophet (S.A.W), is indeed lost and misguided. For Allah the Exalted has said:

﴿وَأَنَّ هَٰذَا صِرَٰطِي مُسۡتَقِيمٗا فَٱتَّبِعُوهُۖ وَلَا تَتَّبِعُواْ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمۡ عَن سَبِيلِهِۦۚ ذَٰلِكُمۡ وَصَّىٰكُم بِهِۦ لَعَلَّكُمۡ تَتَّقُونَ ١٥٣﴾ [الأنعام: 153].

Meaning:" And, [moreover], this is my path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This, has He instructed you that you may become righteous". Q6:V153.

Lesson four:
The virtues of *Attauheed* (Islamic monotheism)

Attauheed means sincerity to Allah (the Almighty and the Exalted) in religion, and it is a condition for a servant to be a Muslim. It is the meaning of Ashshahadatu an la'ilaa illa- llahu [i.e testifying that there is no deity worthy of worship except Allah]. And he who does not profess the unity of Allah is not a Muslim even if he claims to be a Muslim and uttered the testimony of Islamic monotheism with his tongue. This testimony will not be accepted from him until he works with its obligations, and that is by being sincere to Allah(the Almighty and the exalted) in Religion and to shun away from false deities and to disavow from polytheism and polytheist.

Allah the Exalted said:

﴿ لَآ إِكۡرَاهَ فِي ٱلدِّينِ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّ فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ لَا ٱنفِصَامَ لَهَا وَٱللَّهُ سَمِيعٌ عَلِيمٌ ٢٥٦﴾

Meaning: There shall be no compulsion in the Religion. The right course has become distinct from the wrong. So whoever disbelieves in taaghut [false deities] and believes in Allah has grasp the most trustworthy handhold with no break in it. And Allah is hearing and knowing. Q2:V256.

Allah the Exalted said:

﴿وَٱلَّذِينَ ٱجۡتَنَبُواْ ٱلطَّٰغُوتَ أَن يَعۡبُدُوهَا وَأَنَابُوٓاْ إِلَى ٱللَّهِ لَهُمُ ٱلۡبُشۡرَىٰۚ فَبَشِّرۡ عِبَادِ ١٧﴾ [الزمر: 17].

Meaning: "But those who have avoided taaghut [false deities] lest they worship it, and turn back to Allah – for them are glad tidings. So give good tidings to My servants. Q39:V17.

And He the Exalted says:

﴿وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَ﴾ [النحل: 36].

Meaning: And we certainly sent into every nation a messenger [saying] "Worship Allah and avoid taaghut [false deities] Q16:V36.

1-; Thus, the greatest virtue of tauheed is that it is the root of the Religion of Islam. So, one will not be considered a Muslim until he practices the real tauheed.

And the reward of a monotheist is the greatest reward, and it is the contentment of (Almighty) Allah, escape from the Fire, entering Paradise and

seeing Allah the exalted [therein].

Mu'adh bin Jabal (may Allah be pleased with him) narrated that the Messenger of Allah (S.A.W) said:"

«مَا مِنْ أَحَــدٍ يَشْــهَدُ أَنْ لاَ إِلَــهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُـولُ اللـهِ صِـدْقًا مِنْ قَلْبِـهِ إِلاَّ حَرَّمَـهُ اللَّهُ عَلَى النَّارِ» [رواه البخاري].

Meaning; "There is none who testifies sincerely that none has the right to be worshipped but Allah and Muhammad is his Apostle, except that Allah will save him from the Hell-fire."

On the authority of Ubadah bin As-samit (may Allah be pleased with him) that the Messenger of Allah (S.A.W) said:

«مَنْ شَهِدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَـرِيكَ لَـهُ، وَأَنَّ مُحَمَّدًا عَبْـدُهُ وَرَسُـولُهُ، وَأَنَّ عِيسَـى عَبْـدُ اللَـهِ وَرَسُـولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَـقٌّ أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ» [متفق عليه].

Meaning: "Whoever testifies that None has the right to be worshipped but Allah Alone Who has no partner, and that Muhammad is His Slave and His Apostle, and that Jesus is Allah's Slave and His Apostle and His Word which He bestowed on Mary and a Spirit created by Him, and that Paradise is true, and Hell is true, Allah will admit him into Paradise with the deeds which he had done even if those deeds were few.". Agreed upon.

Therefore, as for the believer who believes in Islamic Monotheism, Allah has promised to admit him into Paradise even if he commits what he has committed from sinful acts, because Allah may forgive him his sins and pardon him, and He may punish him for the sins he has committed, in the world or in his grave or in the courtyard of the Day of Judgment or in the Hell Fire, and then Paradise will be his final abode by the will of Allah (the Exalted).

But as to the polytheist, his punishment is indeed the worst punishments, which is the anger of Allah the Almighty, His hatred and eternity in the Hell Fire, and deprivation from entering Paradise and from seeing Allah the almighty.

Allah the Exalted said:

﴿إِنَّهُۥ مَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ حَرَّمَ ٱللَّهُ عَلَيۡهِ ٱلۡجَنَّةَ وَمَأۡوَىٰهُ ٱلنَّارُۖ وَمَا لِلظَّٰلِمِينَ مِنۡ أَنصَارٖ ٧٢﴾ [المائدة: 72].

Meaning: Indeed, he who associates others with Allah, Allah has forbidden him paradise, and his abode is the Fire. And there are not, for the wrongdoers any helpers. Q4: V72. And He (SWT) said:

﴿كَلَّآ إِنَّهُمۡ عَن رَّبِّهِمۡ يَوۡمَئِذٖ لَّمَحۡجُوبُونَ ١٥ ثُمَّ إِنَّهُمۡ لَصَالُواْ ٱلۡجَحِيمِ ١٦﴾

[المطففين: 15-16].

Meaning: No! Indeed, from their lord, that day,

they will be partitioned. Then indeed, they will [enter and] burn in the Hell Fire. Q83: V15 and 16.

And Allah the exalted does not forgive *Ashshirk* (polytheism) and does not pardon the polytheists, rather, He necessitates a painful and permanent punishment upon them if they die on it without repentance. As Allah the Exalted said:

﴿إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ ضَلَّ ضَلَٰلَۢا بَعِيدًا ١١٦﴾ [النساء: 116].

Meaning: " Indeed, Allah does not forgive associating (partners) with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray. Q4: V116.

Abdullah bin Mas'ud (may Allah be pleased with him) narrated that the Messenger of Allah (S.A.W) had said:

«مَنْ مَاتَ وَهْوَ يَدْعُو مِنْ دُونِ اللهِ نِدًّا دَخَلَ النَّارَ وَقُلْتُ أَنَا مَنْ مَاتَ وَهْوَ لاَ يَدْعُو لِلَّهِ نِدًّا دَخَلَ الْجَنَّةَ» [رواه البخاري].

Meaning: "whoever dies while still invoking anything other than Allah as a rival to Allah will enter Hell Fire." And I said, "Whoever dies without invoking anything as a rival to Allah, will enter Paradise. Reported by Albukhari.

Ashshirk (polytheism) simply means to associate

other deity with Allah in worship thereby making him a partner to Allah in acts of worship. For whoever joins a partner to Allah, his work will become worthless, and he will be among the losers.

Allah the Exalted said:

﴿ وَلَقَدۡ أُوحِيَ إِلَيۡكَ وَإِلَى ٱلَّذِينَ مِن قَبۡلِكَ لَئِنۡ أَشۡرَكۡتَ لَيَحۡبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلۡخَٰسِرِينَ ٦٥ بَلِ ٱللَّهَ فَٱعۡبُدۡ وَكُن مِّنَ ٱلشَّٰكِرِينَ ٦٦﴾ [الزمر:65-66].

Meaning: And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers. Rather, worship [only] Allah and be among the grateful. Q39:V65 and66.

Thus, the utmost virtue of monotheism is the rescue from the penalty which Allah prepared for the polytheists.

2- ; Among the virtues of *Tauheed* is that, it is a condition for the acceptance of [any] work. Hence, the entire works of polytheist are unacceptable and every religion other than the religion of Islam is unacceptable (to Allah)

Allah the Exalted said:

﴿ وَمَن يَبۡتَغِ غَيۡرَ ٱلۡإِسۡلَٰمِ دِينٗا فَلَن يُقۡبَلَ مِنۡهُ ﴾ [آل عمران: 85].

Meaning**:** And whoever desires other than Islam as religion- never will be accepted from him, and

he, in the hereafter, will be among the losers. Q3:V 85.

And He said:

﴿ وَلَوۡ أَشۡرَكُواْ لَحَبِطَ عَنۡهُم مَّا كَانُواْ يَعۡمَلُونَ ٨٨﴾ [الأنعام: 88].

….But if they had associated others with Allah, then worthless for them would be whatever they were doing. Q6: V88.

And He said regarding the unbelievers:

﴿ وَقَدِمۡنَآ إِلَىٰ مَا عَمِلُواْ مِنۡ عَمَلٖ فَجَعَلۡنَٰهُ هَبَآءٗ مَّنثُورًا ٢٣﴾ [الفرقان: 23].

Meaning: And we will approach what they have done of deeds and make them as dust dispersed. Q25: V23.

Thus**,** the deeds of an unbeliever are worthless, rejected and unacceptable, because, Allah does not accept any work from a polytheist. Whereas the deeds of a believer who believes in Islamic Monotheism are acceptable even if they are little. Besides, Allah will multiply it for him in many folds.

3- Among the virtues of *Attawheed* [Islamic monotheism] is what the Monotheist feels in terms of tranquility of heart and peace of mind, and that is because, the monotheist invokes only one deity [i.e Allah] ever hearing, seeing, knowing, competent, kind and merciful. In His Hands is all

dominion, and in His Hands belongs benefit and harm, no deity worthy of worship except Him. The servant worships Him, relies on Him, hopes for His mercy and fears His punishment, and he pursues His pleasure moving in His favor and mercy. So, his heart is assured by the remembrance of Allah, rich by Allah, precious by Allah, dependent on Allah, he neither fears nor grieves, and he will not go astray nor suffer.

Allah the Exalted said:

﴿ءَأَرۡبَابٞ مُّتَفَرِّقُونَ خَيۡرٌ أَمِ ٱللَّهُ ٱلۡوَٰحِدُ ٱلۡقَهَّارُ ٣٩﴾ [يوسف: 39].

Meaning: ...Are separate lords better or Allah, the One, the Prevailing? Q12: V39. And He the Exalted said:

﴿ضَرَبَ ٱللَّهُ مَثَلٗا رَّجُلٗا فِيهِ شُرَكَآءُ مُتَشَٰكِسُونَ وَرَجُلٗا سَلَمٗا لِّرَجُلٖۚ هَلۡ يَسۡتَوِيَانِ مَثَلًاۚ ٱلۡحَمۡدُ لِلَّهِۚ بَلۡ أَكۡثَرُهُمۡ لَا يَعۡلَمُونَ ٢٩﴾ [الزمر: 29].

Meaning: Allah presents an example: a man [i.e, slave] owned by quarreling partners and another belonging exclusively to one man, are they equal in comparison? Praise is to Allah! But most of them do not know. Q39: V29. And He the Exalted said:

﴿وَمَنۡ أَضَلُّ مِمَّن يَدۡعُواْ مِن دُونِ ٱللَّهِ مَن لَّا يَسۡتَجِيبُ لَهُۥٓ إِلَىٰ يَوۡمِ ٱلۡقِيَٰمَةِ وَهُمۡ عَن دُعَآئِهِمۡ غَٰفِلُونَ ٥ وَإِذَا حُشِرَ ٱلنَّاسُ كَانُواْ لَهُمۡ أَعۡدَآءٗ وَكَانُواْ بِعِبَادَتِهِمۡ كَٰفِرِينَ ٦﴾ [الأحقاف:5-6].

Meaning: And who is more astray than he who invokes besides Allah those who will not respond to him until the day of Resurrection, and they, of their invocations are unaware. And when people are gathered [i.e, in the Day of Judgment], they [who were invoked] will be enemies to them, and they will be deniers of their worship. Q46:V5 and 6. And He the Exalted said:

﴿ٱلَّذِينَ ءَامَنُواْ وَلَمۡ يَلۡبِسُوٓاْ إِيمَٰنَهُم بِظُلۡمٍ أُوْلَٰٓئِكَ لَهُمُ ٱلۡأَمۡنُ وَهُم مُّهۡتَدُونَ ٨٢﴾ [الأنعام: 82].

Meaning: They who believe and do not mix their belief with injustice, those will have security, and they are rightly guided. Q6: V82.

And the prophet (S.A.W) has translated the word *Azzulm* [injustice] in this verse to mean *Ashshirk* [polytheism] and he made reference to the sayings of Allah

﴿إِنَّ ٱلشِّرۡكَ لَظُلۡمٌ عَظِيمٞ ١٣﴾ [لقمان: 13].

Meaning… Indeed, associating partners to Allah is a great injustice. Q31: V13.

4- : Among the virtues of *Attauheed* [Islamic monotheism], is that, it is the greatest cause of Allah's love for a servant, in addition to numerous kinds of blessings, such as, forgiveness of sins, relief from agony, multiplication of good deeds, promotion in ranks, protection from evils and epidemics, repel of the enemies' plot, cessation of

worry and grief, and acquisition of favors and blessings, freedom from wraths and punishments and liberation from slavery to the self, the devil and other creatures. As well as taste of the flavor of *Iman* [faith] and the pleasure of sincerity, eagerness to meeting Allah, departure from darkness to light. Thus, he departs from the darkness of polytheism to the light of Islamic monotheism, from the humiliation of wrong doing to the glory of obedience, and from the darkness of ignorance to the light of knowledge, from the hesitation of doubts to the chilliness of certainty, and from misguided ways to the straight path of Allah.

Chapter: Muslims are of great differences (in rank) in terms of their perfection of *Attauhid.* So*,* whenever a servant is more sincere to Allah (the Almighty), the more he will acquire from the virtues of *Attauhid*. In other words, a person's share in the virtues of *Attauhid* is in direct proportion to his sincerity to Allah. And as such, his share in the blessings of Allah will increase, likewise, the custodianship of Allah, His favor, mercy, benedictions, and rewards in the world and in the hereafter will increase.

And the more loyal he is to Allah, the more he will be saved from the devil and his harm. As Allah the Exalted said when He Satan took oath to lead

Mankind astray:

﴿ قَـــــالَ رَبِّ بِمَـــــآ أَغۡوَيۡتَنِي لَأُزَيِّنَنَّ لَهُمۡ فِي ٱلۡأَرۡضِ وَلَأُغۡوِيَنَّهُمۡ أَجۡمَعِينَ ٣٩ إِلَّا عِبَـادَكَ مِنۡهُمُ ٱلۡمُخۡلَصِـينَ ٤٠ قَالَ هَٰذَا صِرَٰطٌ عَلَيَّ مُسۡتَقِيمٌ ٤١ إِنَّ عِبَادِي لَيۡسَ لَكَ عَلَيۡهِمۡ سُلۡطَٰنٌ إِلَّا مَنِ ٱتَّبَعَكَ مِنَ ٱلۡغَاوِينَ ٤٢﴾ [الحجر: 39-42].

Meaning: [The devil]said, My lord, because You have put me in error, I will surely make [disobedience] attractive to them[i.e, Mankind] on earth, and I will mislead them all (39) Except among them, Your chosen servants (40).

[Allah] said," This is a path [of return] to Me [that is] straight (41). Indeed My servants- no authority will you have over them, except those who follow you of the deviators (42). Q15: V39-42. And Allah the Exalted said:

﴿فَإِذَا قَرَأۡتَ ٱلۡقُرۡءَانَ فَٱسۡتَعِذۡ بِٱللَّهِ مِنَ ٱلشَّيۡطَٰنِ ٱلرَّجِيمِ ٩٨ إِنَّهُۥ لَيۡسَ لَهُۥ سُلۡطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُواْ وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ٩٩ إِنَّمَا سُلۡطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوۡنَهُۥ وَٱلَّذِينَ هُم بِهِۦ مُشۡرِكُونَ ١٠٠﴾ [النحل: 98-100].

Meaning: So when you recite the Quran, [first]seek refuge in Allah from Satan, the expelled[from Allah's mercy] (98). Indeed, there is for him, no authority over those who have believed and rely upon their lord (99). His authority is only over those who take him as an ally and those who

through him associate others with Allah (100). Q16: V98-100.

And whoever reaches the level of Ihsan in Attauheed [i.e, the most perfect level of it], and rescues (his faith) from the impurities of both major and minor shirk, and he worships Allah as if he is seeing Him, he will enter Paradise without any accountability nor punishment, and he will attain a high rank in Paradise. We seek Allah of His bounties.

Lesson five:
The meaning of Islamic Religion

Allah (the Exalted) said:

﴿إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلإِسۡلَٰمُ﴾ [آل عمران: 19].

Meaning: indeed, the religion in the sight of Allah is Islam. Q3: V19. And He said:

﴿وَمَن يَبۡتَغِ غَيۡرَ ٱلإِسۡلَٰمِ دِينٗا فَلَن يُقۡبَلَ مِنۡهُ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ ٨٥﴾ [آل عمران: 85].

Meaning: And whoever desires other than Islam as religion- never will it be accepted from him, and in the Hereafter, will be among the losers. Q3: V85. And He (S.W.T) said:

﴿فَإِلَٰهُكُمۡ إِلَٰهٞ وَٰحِدٞ فَلَهُۥٓ أَسۡلِمُواْ وَبَشِّرِ ٱلۡمُخۡبِتِينَ ٣٤﴾ [الحج: 34].

Meaning… for your God [worthy of worship] is one God, so to Him submit. And [O Muhammad] give good tidings to who are humble [before their Lord] Q22: V34. And He (S.W.T) said:

﴿وَقُل لِّلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ وَٱلۡأُمِّيِّـۧنَ ءَأَسۡلَمۡتُمۡۚ فَإِنۡ أَسۡلَمُواْ فَقَدِ ٱهۡتَدَواْۖ وَّإِن تَوَلَّوۡاْ فَإِنَّمَا عَلَيۡكَ ٱلۡبَلَٰغُۗ وَٱللَّهُ بَصِيرُۢ بِٱلۡعِبَادِ ٢٠﴾ [آل عمران:20].

Meaning:" And say to those who were given the scripture, and [to] the unlearned, "Have you submitted yourselves?" And if they submit [in Islam], they are rightly guided; but if they turn away- then upon you is only the [duty of] notification. And Allah is All-seeing of [His] servants. Q3: V20. And He (S.W.T) also said:

﴿ وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ ﴾ [النساء: 125].

Meaning: "And who is better in religion than who submits himself to Allah while being a doer of good…" Q4: V125.

So, the meaning of Islam is to be sincere to Allah the Almighty in religion and to submit to His commands and rules.

And it is a creed and a law. The creed is built upon authentic knowledge, and the [Islamic] laws, are rules which are obligatory upon a servant to comply with.

Allah (the Exalted) said:

﴿ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُواْ ٱلصَّلَوٰةَ وَيُؤۡتُواْ ٱلزَّكَوٰةَ وَذَٰلِكَ دِينُ ٱلۡقَيِّمَةِ ٥ ﴾ [البينة:5].

Meaning: And they were not commanded except to worship Allah, being sincere to Him in religion, inclining to truth, and to establish *salah* [five daily prayers] and to give *Zakah* [alms]. And that is the

correct religion. Q98: V5.

Therefore, a servant will not become a Muslim until he combines two things.

The first thing is sincerity to Almighty Allah in religion by practicing Islamic monotheism and shunning shirk [polytheism].

The second thing is submission to [the will] of Allah by obeying His commands and avoiding whatever He forbids.

So, whoever professes the unity of God and complies with His orders is a Muslim.

And with this, you will understand that a polytheist is not a Muslim, because he did not make his religion sincere to Almighty Allah.

And he who disdains the worship of Allah is [also] not a Muslim, because he has refrained (from the worship of Allah) and has not submitted to Allah's commands. Allah (the Exalted) said:

﴿لَّن يَسۡتَنكِفَ لمَسِيحُ أَن يَكُونَ عَبۡدٗا لِّلَّهِ وَلَا لمَلَٰٓئِكَةُ لمُقَرَّبُونَ وَمَن يَسۡتَنكِفۡ عَنۡ عِبَادَتِهِۦ وَيَسۡتَكۡبِرۡ فَسَيَحۡشُرُهُمۡ إِلَيۡهِ جَمِيعٗا ١٧٢ فَأَمَّا لَّذِينَ ءَامَنُواْ وَعَمِلُواْ لصَّٰلِحَٰتِ فَيُوَفِّيهِمۡ أُجُورَهُمۡ وَيَزِيدُهُم مِّن فَضۡلِهِۦۖ وَأَمَّا لَّذِينَ ٱسۡتَنكَفُواْ وَٱسۡتَكۡبَرُواْ فَيُعَذِّبُهُمۡ عَذَابًا أَلِيمٗا وَلَا يَجِدُونَ لَهُم مِّن دُونِ لَّهِ وَلِيّٗا وَلَا نَصِيرٗا ١٧٣﴾ [النساء: 172-173].

Meaning: Never would the messiah disdain to be

a servant of Allah, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant- he will gather them to Himself all together (172) And as for those who believed and did righteous deeds, He will give them in full their rewards and grant them extra from His bounty. But as for those who disdained and were arrogant, He will punish them with a painful punishment, and they will not find for themselves besides Allah any protector or helper (173). Q4: 172 and 173.

Chapter: And Muslims are of different levels with regards to the perfection of their Islam, based on their differences in sincerity and submission. Hence, they are categorized into the three levels of faith as explained by the Prophet (SAW) in the Hadith of Jibreel which are:

1-Level of Islam [submission]

2- Level of Al'iman

3- Level of Al'ihsan.

And the [arrangement of these levels according to their] preference is; first the level of Ihsan then the level of Iman then the level of Islam.

Therefore, every Mu'min is a Muslim but not every Muslim is aMu'min.

And the pillars of Islam are five as in the two [most] authentic books [of Hadith i.e, Bukhri and

Muslim] from the narration of Abdullah Ibn Umar (may Allah be pleased with them) that the Prophet of Allah (S.A.W) said:

«بُنِيَ الإِسْـلاَمُ عَلَى خَمْسٍ شَـهَادَةِ أَنْ لاَ إِلَـهَ إِلاَّ اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُـولُ اللـهِ، وَإِقَـامِ الصَّـلاَةِ، وَإِيتَـاءِ الزَّكَـاةِ وَالْحَجِّ، وَصَوْمِ رَمَضَانَ».

Meaning: "Islam is built on five pillars: To testify that "Laailaa ill-Allah, Muhammadur-Rasulullah"(none is worthy of worship except Allah and that Muhammad is the messenger of Allah), to establish Salah [five daily prayers], to offer Zakah [obligatory charity], to perform Hajj (pilgrimage to Makah), and to fast the month of Ramadan. And the Prophet (S.A.W) also said:

«رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذِرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِاللهِ». [رواه أحمد من حديث مُعاذِ بن جَبَلٍ].

Meaning: The peak of the matter is Islam, and its pillar is prayer, and its summit is jihad for the sake of Allah. Reported by Ahmad from the narration of Mu'adh Ibn Jabal (may Allah be pleased with him).

Chapter: And Mu'minun (the believers) vary in their belief [in terms of perfection].Consequently, some of them are more faithful than others, because (Iman) faith means; belief in the heart, utterance by tongue and action with organs, it is subject to increase and decrease.

Whenever a servant's belief is more perfect, and his words and deeds are better, his faith will be greater.

And when a servant commits a sin, his faith will decrease. But if he repents and reforms, Allah will accept his repentance.

And completion of Iman [faith] has been described by the Prophet (S.A.W) in his sayings;

«مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدِ اسْتَكْمَلَ الإِيمَانَ». [رواه أبو دَاوُدَ وغيرُه من حديثِ أبي أُمامة البَاهِلِيِّ].

Meaning: whoever loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah, and refused to give for the sake of Allah, has already completed Iman [faith]. Reported by Abu Dawood and others from the narration of Abu Umama al bahili(may Allah be pleased with him).

And loving for Allah is wider than loving for Allah's sake, it comprises whatever is loved for the sake of Allah (the Exalted) such as persons, actions, utterances, aims, characters, places, periods and so on.

Likewise, giving for the sake of Allah is more encompassing in meaning than just donation of wealth; rather, it comprises all what can be given, Including; wealth, honor, knowledge, efforts, and time.

Likewise, forbiddance.

Therefore, whoever makes his love for the sake of Allah, his hatred for the sake of Allah, his donations for the sake of Allah, and his forbiddance for the sake of Allah; he is a Mu'min who has met all conditions of Iman [faith]

Chapter: the articles of faith are six as was explained by the Prophet (S.A.W) in his sayings;

«أَنْ تُؤْمِنَ بِاللَّهِ وَمَلاَئِكَتِهِ وَكُتُبِهِ وَرُسُـلِهِ وَالْيَـوْمِ الآخِـرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ».

Meaning:"Iman [faith] is to believe in Allah, His angels, His Books, His messengers, and the last day and to believe in destiny- good and bad

It is obligatory upon every Muslim to believe in these articles; whoever disbelieves in any one among them is [considered] a pagan, i.e., non-Muslim.

And Iman [faith] has other [sub] branches which are ramified from these [six] branches just as the branches of a tree are ramified from it as well, and the more a servant fulfils the properties [i.e, sub branches] of Iman and its acts, the more he will be perfect in his faith. Abu huraira (may Allah be pleased with him) narrated that the Prophet (S.A.W) said:

«الإِيمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا

قَــوْلُ لاَ إِلَــهَ إِلاَّ اللَّهُ وَأَدْنَاهَا إِمَاطَــةُ الأَذَى عَنِ الطَّرِيــقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ» [صحيح مسلم].

Meaning: "Iman has a few above seventy or few above sixty branches, the superior is saying La'ilaha- illa- llah, and the inferior is removing harmful things from the path, and shyness is one of the branches of faith." Reported by Muslim.

Hence, the branches of Iman are its attributes and its parts, amongst them are cardiac, verbal and active services, and the Prophet (S.A.W) has given an example of each kind. Thus, his saying; "La'ilahailla-llah" is a speech by tongue, and removing harmful objects from the path is an active practice, while shyness is cardiac [i.e. the work of the heart]

One may combine between the attributes of faith and those of hypocrisy in him simultaneously. Thus, there will be in him – at once- some habits of faith and some of hypocrisy, and consequently he will be characterized by nifaq [hypocrisy] until he gives it up. As the Prophet (S.A.W) said:

«أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا، أَوْ كَانَتْ فِيهِ خَصْلَةٌ مِنْ أَرْبَعَةٍ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَـاقِ حَتَّى يَـدَعَهَا: إِذَا حَـدَّثَ كَـذَبَ، وَإِذَا وَعَـدَ أَخْلَـفَ، وَإِذَا عَاهَـدَ غَـدَرَ، وَإِذَا خَاصَـمَ فَجَرَ». [متفق عليه].

Meaning: Whoever has the following four [characteristics] will be a pure hypocrite, and

whoever has one of it will have one characteristic of hypocrisy until he gives it up; whenever he is entrusted, he betrays, whenever he speaks, he lies, whenever he makes a covenant, he proves treacherous, and whenever he quarrel, he behaves in a very imprudent, evil and insulting manner. Bukahri and Muslim.

Chapter: The Prophet (S.A.W) has explained the meaning of Al'ihsan [perfection] in his saying;

Meaning: Ihsan means to worship Allah as if you are seeing Him, and if you are not seeing him then, he is seeing you.

And Allah has created us in order to test us as to which of us is best in deed. And He had told us that among the purposes of creating us is to test us, who among us will be best in deed. As He said:

وَهُوَ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ فِي سِتَّةِ أَيَّامٖ وَكَانَ عَرۡشُهُۥ عَلَى ٱلۡمَآءِ لِيَبۡلُوَكُمۡ أَيُّكُمۡ أَحۡسَنُ عَمَلٗا [هود: 7].

Meaning: And it is He who created the heavens and the earth in six days – and His thrown had been upon water- that He might test you as to which of you is best in deed. Q10: V7. And He (the Almighty) said:

ٱلَّذِي خَلَقَ ٱلۡمَوۡتَ وَٱلۡحَيَوٰةَ لِيَبۡلُوَكُمۡ أَيُّكُمۡ أَحۡسَنُ عَمَلٗا وَهُوَ ٱلۡعَزِيزُ ٱلۡغَفُورُ ٢ [الملك: 2].

Meaning: And He who created death and life to

test you [as to] which of you is best in deed- and He is the Exalted in Might, the Forgiving. Q67: V2. Fudail the binIyad [one of the pious predecessors in Islam] said:

«﴿ أَحۡسَنُ عَمَلًا ﴾ أي أخلصه وأصوبه».

Meaning:"... Best in deed..." i.e, the most sincere and most correct.

For, a work will not be good until it is done sincerely for the sake of Allah (the Exalted) and correct in accordance with the traditions of the Prophet (S.A.W).

Following the guidance of the Prophet (S.A.W) saves from extremism and negligence.

With this, you know that among the nullifiers of Ihsan [perfection] is shirk [polytheism], bid'ah [innovation], negligence and extremism.

Therefore, a polytheist is an evil doer not a Philanthropist, likewise the innovator and the extremist.

Ihsan [perfection] is of two degrees;

The Ihsan which is wajib [compulsory] that is performing obligations with sincerity [to Allah] and according to the teachings of the Prophet (S.A.W), without extremism or negligence.

And the Ihsan which is mustahabb [i.e, desirable] that is; drawing closer to Allah by

performing Annawafil [supererogatory acts of worship] and completing the non-compulsory parts of Ibadah and its manners, and abstaining from ambiguities and undesirable acts, so that he worships Allah as if he sees Him, and he strives in performing acts of worship in its most perfect form, within his capacities. So, he should not charge himself with what is beyond his capacity and he should not be negligent by leaving what he can afford to do from the acts of worship which will bring him closer to Almighty Allah.

And Ihsan [perfection] in every act of worship depends on its kind, and all that is determined by the strength of his sincerity [to Allah] and following the guidance of prophet Muhammad (S.A.W) in that particular act of worship.

[For instance], perfection in wudoo [ablution] is achieved by doing it properly, completing its compulsory acts and ethics, without exceeding the legitimate boundaries in washing.

And perfection in Salah [Prayer] is achieved by establishing it humbly and serenely with the presence of mind, at the beginning of its time, and that he establishes it as a farewell prayer in such a way that he fulfills its necessary and supererogatory acts perfectly as if he is seeing Allah (the Almighty).

And perfection in Zakah [charity] and sadaqah [non-compulsory charity]-is achieved- by giving out charity while seeking for Allah's pleasure, hopping for His mercy and fearing His punishment, wishing no reward or gratitude from whom he gave the charity, and he should not follow up what he has spent with a remind of it or other injury, he should also give it out from the pleasant among his wealth, not the defected or detestable ones, and without delaying the charity [from its right time] or causing difficulties for the needy in receiving it, and he should not behave arrogantly to him, [more over], he should not [give it] for Riya'a or sum'ah [i.e, for people to see or hear].

Likewise other acts of worship, a servant ought to try to be perfect in it to the best of his ability, and he should follow the guidance of the Prophet (S.A.W) in that.

And whoever desires perfection and pray to Allah to assist him in achieving it, there is hope for him to be granted with success in achieving it. Abu-Dardaa (may Allah be pleased with him) said;" verily, knowledge is – only acquired- by learning, and patience is acquired by struggle, and whoever struggle for good will be granted success in it, and whoever takes precaution against evil would be protected from it".

The doors of Ihsan are many, in the authentic book of Imam Muslim from the narration of Shaddad Ibn Aws bin Thabit (may Allah be pleased with them) that the Prophet (S.A.W) said:

«إنَّ اللـهَ كتَبَ الإحسـانَ على كـلِّ شـيءٍ؛ فـإذا قَتَلْتُم فَأحْسِـنُوا القِتْلـةَ، وإذا ذَبَحْتُم فأحْسِـنوا الذِّبْحـةَ، وَلْيُحِـدَّ أحدُكُم شَفْرَتَهُ وَلْيُرِحْ ذَبيحَتَهُ».

Meaning: "Verily Allah has prescribed proficiency in all things. Thus, if you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare the animal he slaughters from suffering."

Thus, perfection is prescribed in all things, and perfection in everything depends on it. The Prophet (S.A.W) explained here perfection in slaughtering. So, he who diverts from his guidance by not sharpening the blade and does not spare the animal he slaughters from suffering, would not have practiced perfection in his slaughter.

And this shows the importance of knowledge in the religion, because with it, a seeker of Ihsan will knows the guidance of the Prophet (S.A.W) in the acts of worship. Thus, he knows his guidance in Wudoo [ablution], prayer, charity, fasting, jihad, transactions, eating and drinking, sleeping, marriage, social relations, charity, relations and treating people with their individual differences,

and so on.

A servant will not reach the degree of perfection except by Allah's assistance and success. That is why it is legislated- at the end of every salah [prayer] -for one to supplicate with

«اللَّهُمَّ أَعِنِّيْ عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ».

Meaning: O Allah, help me remember You, express Gratitude to You and worship You in the best manner.

Therefore, the servant's need for Allah's help in achieving Ihsan [perfection] is continuous and frequent.

Lesson six:
The meaning of *Ibadah*

Al'ibabah [Worship] means servility, submission and compliance, with utmost love and glorification.

And every act that brings (one) nearer to a deity is Ibadah.

Therefore, al-Ibadah (worship) in Islam is a comprehensive term for everything that Allah loves and is pleased with, in terms of speech and actions, inwardly and outwardly.

Ibadah is categorized into the worship of the heart, tongue, and organs.

Allah has ordered (mankind) to sincerely worship Him alone, without [associating] partners [to Him]. Allah the Most high said:

﴿هُوَ لحَيُّ لَآ إِلَٰهَ إِلَّا هُوَ فَٱدعُوهُ مُخلِصِينَ لَهُ ٱلدِّينَ ٱلحَمدُ لِلَّهِ رَبِّ لعَٰلَمِينَ ٦٥﴾ [المؤمن:65].

Meaning: "He is the Ever- living; there is no deity except Him, so call upon Him, [being] sincere to Him in religion. All praise is due to Allah, Lord of the worlds". Q40: V65. And He said:

﴿ قُلْ إِنِّيٓ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ١١﴾ [الزمر: 11].

Meaning: "Say, [O Muhammad], "Indeed, I have been commanded to worship Allah, [being] sincere to Him in religion". Q39: V11.

Allah has also ordered (mankind) to follow the prophet's guidance in Ibadah, and that all forms of Ibadah should be done inconformity with his traditions. Allah the Most high said:

﴿ وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ ﴾ [النحل: 44].

Meaning: "And we revealed to you the message [i.e., the Quran] that you may make clear to the people what was sent down to them..." Q16: V44. And He said:

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ﴾ [الحشر: 7].

Meaning: "And whatever the Messenger has given you- take it and whatever he has forbidden you- refrain from(it) ..." (Q59:V7)

Allah –the Most high- does not accept any act of worship from anybody unless it fulfills two conditions; sincerity and concordance with the practice of the Prophet (S.A.W). A servant will not be a Muslim until he is sincere to Allah in religion, and follows the [teachings of] the Prophet (S.A.W). Therefore, whoever performs [his] *Ibadah* sincerely

to Allah, and correctly according to the tradition of the Prophet (S.A.W) then it is [considered] correct and a righteous deed.

Allah has made it clear for us in His book that He created us to a great purpose, and that is worshiping Him alone without associating partner to Him. Allah the Exalted said:

﴿ وَمَـا خَلَقْتُ لجِنَّ وَلإِنسَ إِلَّا لِيَعْبُـدُونِ ٥٦﴾ [الـذاريات: 56].

Meaning: And I did not create the Jinn and Mankind except to worship Me [alone]. Q51: V56. And Allah the Most high said:

﴿ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعْبُدُواْ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ حُنَفَـآءَ وَيُقِيمُـواْ ٱلصَّـلَوٰةَ وَيُؤْتُـواْ ٱلزَّكَـوٰةَ وَذَٰلِـكَ دِينُ لقَيِّمَـةِ ٥﴾ [البينة: 5].

Meaning: And they were not commanded except to worship Allah, being sincere to Him in religion, inclining to truth, and to establish salah [five daily prayers] and to give Zakah [alms]. And that is the correct religion. Q98: V5.

Therefore, he who shuns shirk [polytheism], become sincere to Allah in religion, and follows the Prophet's [traditions] (S.A.W), is a Muslim and has been promised admittance into paradise and salvation from Hell Fire.

Whoever performs the obligatory acts of worship and obeys Allah in what He has made obligatory,

and shun what He Has made forbidden, he is among the pious and faithful servants of Allah for whom Allah decreed safety from punishment and promised great favor in this world and the hereafter.

And whoever fulfills the compulsory and supererogatory acts ,and keeps away from forbidden and detested acts, and worships Allah as though he is seeing Him, then he is among the servants of Allah who have attain the level of "Ihsan", and Allah has prepared for them higher ranks in Paradise.

With this you will understand that the things which affect the servitude of a servant to his lord – the almighty- are of three categories:

The first category is Major Shirk. That is worshiping other deity besides Allah- the almighty. So, whoever directs any act of worship to any deity besides Allah is a Mushrik [polytheist] Kafir [pagan] and neither compulsory nor supererogatory acts would be accepted from him. Like those who invoke Idols, pious people, trees, and stones in such a way that they slaughter for their sake, ask them satisfaction of needs and pushing away adversity.

These [kind of people] are pagans, polytheists, withdrawn from the religion of Islam, and whoever dies among them without repentance will eternally

dwell in Hell Fire. We seek refuge with Allah from that.

The second category is Minor Shirk. Among its [examples] are; Arriya'a and Assum'ah in such a way that he beautifies his acts of worship, like prayer, charity and so on for people to see or hear and praise him. Whoever does that is not sincere to Allah- the kind of sincerity which rescues from the punishment (of the hereafter). So, such a person, although has not actually worshiped other than Allah physically, but by seeking people's praise and commendation [for his acts], he has requested reward from other than Allah. Hence, he is a polytheist who has committed a minor shirk which spoils the particular act in which it occurred. The Prophet (S.A.W) said – from what he narrated from his lord- almighty-, "Almighty Allah Said, I am the One Who is most free from the need of partners. He who does a thing and associate-in it- someone else with Me, I discard him and his polytheism..'' reported by Imam Muslim from the narration of Abu Huraira [may the blessings of Allah be upon him].

And among the [examples] of minor shirk is sticking of a person's heart to worldly [materials] and making it his utmost interest in such a way that he abandons obligatory acts and commits forbidden acts. Thus, in his heart is servitude to this world. The Prophet (S.A.W) said:

«تَعِسَ عَبْدُ الدِّينَارِ وَعَبْـدُ الـدِّرْهَمِ وَعَبْـدُ الْخَمِيصَـةِ إِنْ أُعْطِيَ رَضِــيَ وَإِنْ لَمْ يُعْــطَ سَــخِطَ تَعِسَ وَانْتَكَسَ، وَإِذَا شِيْكَ فَلاَ انْتَقَشَ» [رواه البخاريُّ من حديثِ أبي هُريرةَ].

Meaning: "May he be miserable, the worshiper of the dinar [Gold currency] and the worshiper of dirham [silver currency], and the worshiper of the striped silk cloak. If he is given [something] he approves but if he is not given he becomes angry. He is miserable and relapse, if he steps on a thorn let it be irremovable. Reported by Bukhari from the narration of Abu huraira.

This is an invocation from the Prophet (S.A.W) upon him with misery and relapsing, whenever he rises from a fall, he falls again, and whenever he is befallen by an affliction, he is not guided to the way out of it, and the reason behind that is his servitude to this world and his careless [attitude towards]Almighty Allah.

The Prophet (S.A.W) has explained the criterion in that where he said: If he is given anything, he is satisfied, but if not, he is discontented. So when a person makes this world his utmost aim, in such a way that he is pleased when he is given, and when he is not given he is continuously discontented with Allah’s divine decree, weary of Him and his heart is not free for Almighty Allah.

This is among the characteristics of the

hypocrites as said by Allah- the Exalted- concerning them:

﴿ وَمِنۡهُم مَّن يَلۡمِزُكَ فِي ٱلصَّدَقَٰتِ فَإِنۡ أُعۡطُواْ مِنۡهَا رَضُواْ وَإِن لَّمۡ يُعۡطَوۡاْ مِنۡهَآ إِذَا هُمۡ يَسۡخَطُونَ ٥٨﴾ [التوبة: 58].

Meaning: "And among them are some who criticize you concerning the [distribution of] charities. If they are given from it, they approve; but if they are not given from it, suddenly they become angry". Q9: V58.

So, whoever is of this nature, is [actually] not sincere to Allah in his acts of worship. Rather, in his heart is servitude to other than Allah – the Exalted- and the effects of this are witnessed in anyone whose heart sticks to wealth or leadership or someone he loves, to the extent that he offends Allah for his sake. Thus, there will be in his heart, slavery to that which he loves and sticks to and offends Allah for his sake. Whoever sticks to anything besides Allah is punished with it.

The third category is Committing sins by doing some things that are forbidden, or by neglecting some obligations. Whenever a servant offends his Lord there will be decrease in his servitude to Allah –the exalted.

And the most perfect of servants in servitude to Allah, is the one who is straightforward on Allah's

commands. Allah –the Most high- said:

﴿إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسۡتَقَٰمُواْ فَلَا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ١٣ أُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلۡجَنَّةِ خَٰلِدِينَ فِيهَا جَزَآءَۢ بِمَا كَانُواْ يَعۡمَلُونَ ١٤﴾ [الأحقاف:13-14].

Meaning: "Indeed, those who have said, our Lord is Allah," and then remain on a right course- there will be no fear concerning them, nor will they grieve. Those are the companions of Paradise, abiding eternally therein as reward for what they used to do". Q46: V13and 14. And Allah –the Exalted said:

﴿إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسۡتَقَٰمُواْ تَتَنَزَّلُ عَلَيۡهِمُ ٱلۡمَلَٰٓئِكَةُ أَلَّا تَخَافُواْ وَلَا تَحۡزَنُواْ وَأَبۡشِرُواْ بِٱلۡجَنَّةِ ٱلَّتِي كُنتُمۡ تُوعَدُونَ ٣٠ نَحۡنُ أَوۡلِيَآؤُكُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَفِي ٱلۡأٓخِرَةِ وَلَكُمۡ فِيهَا مَا تَشۡتَهِيٓ أَنفُسُكُمۡ وَلَكُمۡ فِيهَا مَا تَدَّعُونَ ٣١ نُزُلٗا مِّنۡ غَفُورٖ رَّحِيمٖ ٣٢ وَمَنۡ أَحۡسَنُ قَوۡلٗا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحٗا وَقَالَ إِنَّنِي مِنَ ٱلۡمُسۡلِمِينَ ٣٣﴾ [فصلت: 30-33].

Meaning: "Indeed, those who have said, our Lord is Allah," and then remain on a right course- the angels will descend upon them, [saying],"Do not fear and do not grieve but receive good tidings of Paradise, which you were promised (30) We [angels] were your allies in worldly life and [are so] in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request [or wish] (31) As accommodation from a[Lord who is] Forgiving and

merciful (32) And who is better in speech than one who invites to Allah and do righteousness and says, "Indeed I am of the Muslims (33). Q41: V30-33.

The servitude of the heart is [based on] three great things: They are: love, fear and hope. It is obligatory upon a servant to be sincere to Allah in these great acts of worship Thus, he loves Allah with the most magnificent [kind of] love, and does not associate any partner to Allah among His creatures in this utmost love. As Allah- the Most high- said:

﴿وَٱلَّذِينَ ءَامَنُوٓاْ أَشَدُّ حُبّٗا لِّلَّهِ﴾ [البقرة: 165].

Meaning:" But those who believe are stronger in love for Allah". Q2: V165.

And he fears the anger of Allah and His punishment such that he abstains from offending Allah as a result of his fear for Allah. And he hopes for Allah's mercy, forgiveness, favor and charity.

Whoever becomes so, does not despair of relief from Allah, and does not feel secure from the plan of Allah. Rather, he remains in a state of combination between hope and fear as Allah- the Exalted- ordered His servants in His sayings:

﴿وَٱدۡعُوهُ خَوۡفٗا وَطَمَعًاۚ إِنَّ رَحۡمَتَ ٱللَّهِ قَرِيبٞ مِّنَ ٱلۡمُحۡسِنِينَ ٥٦﴾ [الأعراف:56].

Meaning: "And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the

doers of good". Q7: V56.

So, invocation here includes du'aamas'ala [I.e, supplications of request] and du,aa ibada [i.e., supplications of worship]

And the servant's love for his Lord will push him towards getting closer to Him, yearning to meet Him, feeling pleasure in remembering Him, and it will cause him to love what Allah loves and hate what He hates. Thus, he will fulfill the worship of Alwalaa wa-Albaraa [i.e, Loyalty and Enmity] as a result of his sincere love for Allah-The Most High.

And his fear of Allah will make him abstain from doing the unlawful and neglecting obligatory duties. Hence, he will be of the pious servants of Allah who avoided the causes of Allah's anger and punishment, as a result of their fear of Him.

And his hope in Allah will motivate him to do good things because of what he hopes from its great reward and the pleasure of Allah's blessings for the obedient servants.

Lesson Seven:
Explanation of the Meaning of *Alkufru bi-ttaghut* [i.e, Rejection of false deities].

Allah (the Most high) said:

﴿ لَآ إِكۡرَاهَ فِي ٱلدِّينِ قَد تَّبَيَّنَ ٱلرُّشۡدُ مِنَ ٱلۡغَيِّ فَمَن يَكۡفُرۡ بِٱلطَّٰغُوتِ وَيُؤۡمِنۢ بِٱللَّهِ فَقَدِ ٱسۡتَمۡسَكَ بِٱلۡعُرۡوَةِ ٱلۡوُثۡقَىٰ لَا ٱنفِصَامَ لَهَا وَٱللَّهُ سَمِيعٌ عَلِيمٌ ٢٥٦﴾ [البقرة: 256].

Meaning: "There shall be no compulsion in [acceptance of] the religion. The right course has become distinct from the wrong. So whoever disbelieves in taghut [false objects of worship] and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing". Q2: V256. And [Allah] the Most high said:

﴿ وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَ﴾ [النحل: 36].

Meaning:" And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid taghut [false objects of worship]". Q16: V36.

And [Allah] the Most high said:

﴿وَٱلَّذِينَ ٱجۡتَنَبُواْ ٱلطَّٰغُوتَ أَن يَعۡبُدُوهَا وَأَنَابُوٓاْ إِلَى ٱللَّهِ لَهُمُ ٱلۡبُشۡرَىٰ﴾ [الزمر: 17]

Meaning:" And those who have avoided taghut, lest they worship it, and turned back to Allah, for them are good tidings. So give good tidings to My servants". Q39: V17.

Thus, **rejection of false deities** and servitude to Allah with sincerity and without associating any partner to Him is the [real] meaning of Attauheed [Islamic monotheism]. A servant will not be a Muslim who practices Monotheism until he disbelieves in Attaghut [false deities].The word Attaghut refers to any deity worshiped besides Allah, whether by invoking him, seeking help from him, relying on him, slaughtering for his sake [i.e, to offer sacrifices with the intention of worship to anyone other than Allah] and making vows to him or following him in legalizing what is unlawful and prohibiting the lawful or by referring legislation to him and being satisfied with his judgment.

Ibn Jareer (may Allah have mercy on him) said:" the right [opinion] to me concerning the [meaning of] Attaghut is that, it is a [general term that could be applied to] any oppressor [who claims to be deity], and is worshiped besides Him [i.e, Allah] whether by compulsion from him on the worshiper,

or by compliance from the worshiper himself, be it Mankind or Devil or an idol or whatever the deity may be".

Attaghut is one who reaches the greatest extent in tyranny, and averts from the way of Allah frequently and lead astray to a great extent.

There are many false dieties worshiped besides Allah. The most famous and worst among the categories of false deities are three; the accursed Satan, the idols which are worshiped besides Allah and those who prefer to legislate with other than what Allah has revealed.

The first category is; the accursed Satan. He is the source of All acts of shirk and Tyranny. In fact, all acts of worship devoted to deities other than Allah are [in reality] the worship of Satan because he is the source and cause of it. Allah the Exalted said:

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِيٓ ءَادَمَ أَن لَّا تَعْبُدُواْ ٱلشَّيْطَٰنَ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ٦٠ وَأَنِ ٱعْبُدُونِي هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ٦١﴾ [يس: 60-61].

Meaning: "Did I not enjoin upon you, O children of Adam, that you not worship Satan – for indeed, he is to you a clear enemy- And that you worship [only] Me? This is a straight path". Q36: V60 and 61.

And [He] the Exalted said:

﴿إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ ضَلَّ ضَلَٰلَۢا بَعِيدًا ١١٦ إِن يَدۡعُونَ مِن دُونِهِۦٓ إِلَّآ إِنَٰثٗا وَإِن يَدۡعُونَ إِلَّا شَيۡطَٰنٗا مَّرِيدٗا ١١٧ لَّعَنَهُ ٱللَّهُۘ وَقَالَ لَأَتَّخِذَنَّ مِنۡ عِبَادِكَ نَصِيبٗا مَّفۡرُوضٗا ١١٨ وَلَأُضِلَّنَّهُمۡ وَلَأُمَنِّيَنَّهُمۡ وَلَأٓمُرَنَّهُمۡ فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلۡأَنۡعَٰمِ وَلَأٓمُرَنَّهُمۡ فَلَيُغَيِّرُنَّ خَلۡقَ ٱللَّهِۚ وَمَن يَتَّخِذِ ٱلشَّيۡطَٰنَ وَلِيّٗا مِّن دُونِ ٱللَّهِ فَقَدۡ خَسِرَ خُسۡرَانٗا مُّبِينٗا ١١٩ يَعِدُهُمۡ وَيُمَنِّيهِمۡۖ وَمَا يَعِدُهُمُ ٱلشَّيۡطَٰنُ إِلَّا غُرُورًا ١٢٠ أُوْلَٰٓئِكَ مَأۡوَىٰهُمۡ جَهَنَّمُ وَلَا يَجِدُونَ عَنۡهَا مَحِيصٗا ١٢١﴾ [النساء: 116-121].

Meaning: "Indeed Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray (116) They call upon instead of Him none but female [deities], and they [actually] call upon none but a rebellious Satan (117), Whom Allah has cursed. For he had said, "I will surely take from among Your servants a specific portion(118) And I will arouse in them [sinful] desires, and I will command them so they will split the ears of cattle, and I will command them so they will change the creation of Allah." And whoever takes Satan as ally instead of Allah certainly sustained a clear loss(119) He [i.e, Satan] promises them and arouses desire in them. But Satan does not promise them except delusion(120) The refuge of those will be Hell, and they will not find from it an

escape(121). Q4: V16-21.

Allah the (Almighty) has already decreed that the punishment of those who turn away from His remembrance is the domination of devils over them. Allah (the Most high) said:

وَمَن يَعۡشُ عَن ذِكۡرِ ٱلرَّحۡمَٰنِ نُقَيِّضۡ لَهُۥ شَيۡطَٰنٗا فَهُوَ لَهُۥ قَرِينٞ ٣٦ وَإِنَّهُمۡ لَيَصُدُّونَهُمۡ عَنِ ٱلسَّبِيلِ وَيَحۡسَبُونَ أَنَّهُم مُّهۡتَدُونَ ٣٧ حَتَّىٰٓ إِذَا جَآءَنَا قَالَ يَٰلَيۡتَ بَيۡنِي وَبَيۡنَكَ بُعۡدَ ٱلۡمَشۡرِقَيۡنِ فَبِئۡسَ ٱلۡقَرِينُ ٣٨ وَلَن يَنفَعَكُمُ ٱلۡيَوۡمَ إِذ ظَّلَمۡتُمۡ أَنَّكُمۡ فِي ٱلۡعَذَابِ مُشۡتَرِكُونَ ٣٩ [الزخرف:36-39].

And whoever is blinded from remembrance of the most merciful- We appoint for him a devil, and he is to him a companion(36) And indeed, they [i.e, the devils] avert them from the way [of guidance] while they think that they are [rightly] guided(37) Until, when he comes to Us [at judgment], he says [to his companion], how I wish there was between me and you the distance between the east and west; and what a wretched companion(38) And never will it benefit you that Day, when you have wronged, that you are [all] sharing in the punishment (39). Q43: V36-39.

And keeping away from this Attaghut is achieved by seeking refuge with Allah from him [i.e, devil] and taking precaution from his deception, and abstention from following his steps, because he is an enemy who clearly misleads.

﴿كُتِبَ عَلَيۡهِ أَنَّهُۥ مَن تَوَلَّاهُ فَأَنَّهُۥ يُضِلُّهُۥ وَيَهۡدِيهِ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ٤﴾ [الحج: 4].

It has been decreed for him [i.e, every devil] that whoever turns to him- will misguide him to the punishment of the blaze. Q21: V4.

Being an ally to the devil is by following his steps believing in his promises and looking up to his desideratum and committing what he decorates among the evil deeds and turning away from Allah's guidance. So, whoever does that has become an ally to the devil.

And the devil attends to Mankind in all of his affairs, just as in an authentic tradition from the Prophet (S.A.W) reported by Muslim in [his book] Assaheeh from the narration of Jabir the son of Abdullah (may Allah be pleased with them).

prevention from the devil is achieved by a sincere resort to Allah (the Exalted), and following the guidance of Allah Who protects from the evil of Satan and his polytheism.

And among the things that Allah guided us to, with which we will be protected from the evil of Satan, is by frequently seeking refuge with Allah from him[i.e, Satan], believing in Allah, relying on Him, sincerity to Him, frequent remembrance of Allah and the legislated incantations.

Allah has warned us from following the tracks of Satan, and from committing things with which Satan prevails over, which are contrary to the above mentioned. Thus, weakness in faith, weakness in reliance and sincerity, being heedless of the remembrance of Allah (the Exalted) and negligence of legislated incantations, all these are causes of the prevalence of the devil over a person.

Likewise, that with which Satan gets an inlet into over powering a person, like intense anger, Extreme joy, poring over desires, deviation from the community, solitary, most especially on journey, Gossiping between people, seclusion of man with a woman, evil assumption and frequent visits to suspicious places must all be avoided.

It is legislated for a person to say Bismillah [i.e, in the name of Allah] in every aspect of his life in order to gain blessing and protection from the deception of Satan. So, a servant should say Bismillah when he eats, drinks, enters or leaves his house, when he wakes up in the morning, when he reaches evening, when he rides, when he has sexual intercourse, when he enters into the toilet, and when he intends to sleep.

In saheeh Muslim from the narration of Abu Sa'id Alkhudri (may Allah be pleased with him) that verily, the Prophet (S.A.W) said:

«إذا تَثَاءَبَ أحَدُكُمْ فَلْيَكْظِمْ ما اسْتَطَاعَ؛ فإنَّ الشَّيْطانَ يَدْخُلُ في فِيهِ».

Meaning: "If one of you yawns, he should inhibit as much as possible, because the devil enters into his mouth.

In another narration of Ahmad and Abdurrazzak:

«إِذَا تَثَاءَبَ أَحَدُكُمْ، فَلْيَضَعْ يَدَهُ عَلَى فِيهِ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ مَعَ التَّثَاؤُبِ».

Meaning: "If one of you yawns, he should put his hand over his mouth, because the devil enters along with the yawning.

So whoever follows Allah's directives from the guidance, he will be in a fortresses, secured from the evils of Satan, and whoever neglects (the guidance), will not be saved from being affected by some evils , harm and seduction of Satan, due to his negligence.

The second category: the idols that are worshiped besides Allah the (Almighty). These false deities are of different kinds:

Among them are; the idols and statues that are sculptured in the form of images, either images of men or animals, or other things. Among the polytheist are those who claim that these things can benefit and harm, and among them are those who claim that they can intercede for whoever calls

on them and seeks closeness to them through sacrifices, vows and ask for the fulfillment of their needs. Allah (the Exalted) said:

﴿ قَالَ أَتَعۡبُدُونَ مَا تَنۡحِتُونَ ٩٥ وَٱللَّهُ خَلَقَكُمۡ وَمَا تَعۡمَلُونَ ٩٦﴾
الصافات: 95-96].

Meaning: "Do you worship that which you [yourselves] carved. While Allah created you and that which you do? Q37: V95 and 96.

And (the Most high) said:

﴿وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ إِبۡرَٰهِيمَ ٦٩ إِذۡ قَالَ لِأَبِيهِ وَقَوۡمِهِۦ مَا تَعۡبُدُونَ ٧٠ قَالُواْ نَعۡبُدُ أَصۡنَامٗا فَنَظَلُّ لَهَا عَٰكِفِينَ ٧١ قَالَ هَلۡ يَسۡمَعُونَكُمۡ إِذۡ تَدۡعُونَ ٧٢ أَوۡ يَنفَعُونَكُمۡ أَوۡ يَضُرُّونَ ٧٣ قَالُواْ بَلۡ وَجَدۡنَآ ءَابَآءَنَا كَذَٰلِكَ يَفۡعَلُونَ ٧٤ قَالَ أَفَرَءَيۡتُم مَّا كُنتُمۡ تَعۡبُدُونَ ٧٥ أَنتُمۡ وَءَابَآؤُكُمُ ٱلۡأَقۡدَمُونَ ٧٦ فَإِنَّهُمۡ عَدُوّٞ لِّيٓ إِلَّا رَبَّ ٱلۡعَٰلَمِينَ ٧٧ ٱلَّذِي خَلَقَنِي فَهُوَ يَهۡدِينِ ٧٨ وَٱلَّذِي هُوَ يُطۡعِمُنِي وَيَسۡقِينِ ٧٩ وَإِذَا مَرِضۡتُ فَهُوَ يَشۡفِينِ ٨٠ وَٱلَّذِي يُمِيتُنِي ثُمَّ يُحۡيِينِ ٨١ وَٱلَّذِيٓ أَطۡمَعُ أَن يَغۡفِرَ لِي خَطِيٓـَٔتِي يَوۡمَ ٱلدِّينِ ٨٢﴾ [الشعراء: 69-82].

Meaning: "And recite to them the news of Abraham(69),

When he said to his father and his people, what do you worship?(70)

They said, we worship idols and remain to them devoted(71)

He said, "Do they hear you when you supplicate?(72)

Or do they benefit you, or do they harm?(73)

They said, "But we found our fathers doing that. (74)"

He said, "Then do you see what you have been worshiping,(75) You and your ancient fore fathers? (76)

Indeed they are enemies to me except the Lord of the worlds(77) Who created me and [it is He] who guides me(78)

And it is He who feeds me and gives me drink(79)

And when I am ill, it is He who cures me(80)

And who cause me to die and then bring me to life(81)

And who I aspire that He will forgive me my seen on the day of Recompense (82). Q26: V69-82.

And (the Most high) said:

﴿ وَلَقَدْ ءَاتَيْنَآ إِبْرَٰهِيمَ رُشْدَهُۥ مِن قَبْلُ وَكُنَّا بِهِۦ عَٰلِمِينَ ٥١ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا هَٰذِهِ ٱلتَّمَاثِيلُ ٱلَّتِىٓ أَنتُمْ لَهَا عَٰكِفُونَ ٥٢ قَالُوا۟ وَجَدْنَآ ءَابَآءَنَا لَهَا عَٰبِدِينَ ٥٣ قَالَ لَقَدْ كُنتُمْ أَنتُمْ وَءَابَآؤُكُمْ فِى ضَلَٰلٍ مُّبِينٍ ٥٤ قَالُوٓا۟ أَجِئْتَنَا بِٱلْحَقِّ أَمْ أَنتَ مِنَ ٱللَّٰعِبِينَ ٥٥ قَالَ بَل رَّبُّكُمْ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلَّذِى فَطَرَهُنَّ وَأَنَا۠ عَلَىٰ ذَٰلِكُم مِّنَ ٱلشَّٰهِدِينَ ٥٦ وَتَٱللَّهِ لَأَكِيدَنَّ أَصْنَٰمَكُم بَعْدَ أَن تُوَلُّوا۟ مُدْبِرِينَ ٥٧ ﴾ [الأنبياء: 51-57].

Meaning: "And We had certainly given Abraham his sound judgment, before, and We were of him well- knowing (51)

When he said to his father and his people, "What are these statues to which you are devoted?" (52)

They said, "We found our fathers worshipers of them (53)

He said, "You were certainly, you and your fathers, in manifest error (54)

They said "Have you come to us with truth, or are you of those who jest?" (55)

He said, "No, rather, your Lord is the Lord of the heavens and the earth who created them, and I, to that, am of those who testify (56)

And [I swear] by Allah, I will surely plan against your Idols after you have turned and gone away" (57) Q21: V51-57.

And among [the examples of] idols, are some trees and stones that are dignified, in which some polytheists have Infidel beliefs. Thus, they believe that it [possesses] benefit and harm, and that they intercede with God almighty for those who invokes them and draw near to them.

Indeed the idols, trees and stones that were worshiped in the pre-Islamic era were too many, even around the Kaaba alone; there were three

hundred and sixty idols, which were destroyed by the Prophet (S.A.W) on the conquest of Makah. There were in some Arab neighborhoods, trees and many stones that are glorified and worshiped besides Allah Almighty.

And among [the examples of] idols, are the graves, scenes, sepulchers and shrines that are worshiped besides Allah Almighty. Thus, they circumambulate around it, for the sake of worship, they offer sacrifices to them, offering vows and wealth to them. On some of them were custodians and male servants keeping (people) away from the path of Allah, and eating their wealth unlawfully, and decorating for them, the act of seeking fulfillment of needs from the dead and repulsion of afflictions.

The Prophet (S.A.W) has already said:

«اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَثَنًا يُعْبَدُ» [رواه مالك].

Meaning:" O God, do not make my grave an idol that is worshiped. Reported by Malik.

In fact, the Prophet (S.A.W) forbade taking graves for mosques, to avoid worshiping the deceased buried there in.

Jundubu the son of Abdullah (may Allah be pleased with him) narrated: verily the Prophet (S.A.W) said:

«إِنَّ مَنْ كَـانَ قَبْلَكُمْ كَـانُوا يَتَّخِـذُونَ قُبُـورَ أَنْبِيَـائِهِمْ وَصَالِحِيهِمْ مَسَـاجِدَ، أَلاَ فَلاَ تَتَّخِـذُوا الْقُبُـورَ مَسَـاجِدَ، إِنِّي أَنْهَاكُمْ عَنْ ذَلِكَ» [رواه مسلم].

Meaning: "verily, those who preceded you used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that. Reported by Muslim.

And Abu Ubaidah Amir the son of Aljarrah (may Allah be pleased with him) said:

«كَـانَ آخِـرُ مَا تَكَلَّمَ بِـهِ نَبِيُّ اللـهِ : أَنْ أَخْرِجُـوا يَهُـودَ الْحِجَـازِ مِنْ جَزِيـرَةِ الْعَـرَبِ، وَاعْلَمُـوا أَنَّ شِـرَارَ النَّاسِ الَّذِينَ يَتَّخِذُونَ الْقُبُورَ مَسَاجِدَ» [مسند أحمد].

Meaning:" The last statement spoken by the prophet of Allah was; expel the Jews of Hijaz from the Arabian Peninsula, and know that the evil people are those who take graves as places of worship. Reported by Ahmad.

Taking graves as places of worship means to pray on it, or towards it, or to build mosque on it. Whoever does one of these three has fallen into a forbidden act.

And among idols are; those things that symbolize shirk and worship of [deities] besides Almighty Allah, such as slogans and suspensions. As in sunan Attirmidhy, the Prophet (S.A.W) saw on the neck of Adyy the son of Hatim (may Allah be

pleased with him) a cross made of gold, he said to him:

«يَا عَدِيُّ اطْرَحْ عَنْكَ هَذَا الوَثَنَ».

Meaning: "O Adyy! Throw away from you this idol.

The point is that whatever is worshiped besides Allah is a taghut, be it an idol, stone, grave or anything else. Abu huraira (may Allah be pleased with him) narrated that the Prophet (S.A.W) has indeed said:

«يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ فَيَقُولُ: مَنْ كَانَ يَعْبُدُ شَيْئًا فَلْيَتَّبِعْهُ، فَيَتْبَعُ مَنْ كَانَ يَعْبُدُ الشَّمْسَ الشَّمْسَ، وَيَتْبَعُ مَنْ كَانَ يَعْبُدُ الْقَمَرَ الْقَمَرَ، وَيَتْبَعُ مَنْ كَانَ يَعْبُدُ الطَّوَاغِيتَ الطَّوَاغِيتَ» [متفق عليه].

Meaning:" On the Day of Resurrection, Allah will gather all the people and say, 'Whoever used to worship anything should follow that thing. So, he who used to worship the sun will follow it, and he who used to worship the moon will follow it, and he who used to worship false deities will follow them. (Agreed upon).

This followership will be to the Hell fire, as Allah (the Exalted) said:

﴿ إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَٰرِدُونَ ٩٨ لَوْ كَانَ هَٰٓؤُلَآءِ ءَالِهَةً مَّا وَرَدُوهَا وَكُلٌّ فِيهَا خَٰلِدُونَ ٩٩ لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ١٠٠﴾ [الأنبياء: 98-100].

Meaning: "Indeed, you [disbelievers] and what you worship other than Allah are the firewood of Hell. You will be coming to [enter] it (98) Had these [false deities] been [actually] gods, they would not have come to it, but all are eternal therein (99) For them therein is heavy sighing, and they therein will not hear (100). Q21: V 98-100.

These verses indicate that these idols will not benefit its worshipers [with anything] rather; it will be thrown into the [Hell] fire on the Day of Judgment together with those who worship it besides Almighty Allah severely.

But he who is worshiped besides Allah while he is not pleased with it is not a taghut. On the contrary, it is the polytheists that have taken him as deity, Lord, and taghut thereby exaggerating in his rights because of their belief in him. Allah (the Exalted) said:

﴿ٱتَّخَذُوٓاْ أَحۡبَارَهُمۡ وَرُهۡبَٰنَهُمۡ أَرۡبَابٗا مِّن دُونِ ٱللَّهِ وَٱلۡمَسِيحَ ٱبۡنَ مَرۡيَمَ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُوٓاْ إِلَٰهٗا وَٰحِدٗاۖ لَّآ إِلَٰهَ إِلَّا هُوَ سُبۡحَٰنَهُۥ عَمَّا يُشۡرِكُونَ ٣١﴾ [التوبة: 31].

Meaning: "They have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him. Q9: V31. And (the Most

high) said:

﴿إِنَّ ٱلَّذِينَ سَبَقَتۡ لَهُم مِّنَّا ٱلۡحُسۡنَىٰٓ أُوْلَٰٓئِكَ عَنۡهَا مُبۡعَدُونَ ١٠١ لَا يَسۡمَعُونَ حَسِيسَهَا وَهُمۡ فِي مَا ٱشۡتَهَتۡ أَنفُسُهُمۡ خَٰلِدُونَ ١٠٢ لَا يَحۡزُنُهُمُ ٱلۡفَزَعُ ٱلۡأَكۡبَرُ وَتَتَلَقَّىٰهُمُ ٱلۡمَلَٰٓئِكَةُ هَٰذَا يَوۡمُكُمُ ٱلَّذِي كُنتُمۡ تُوعَدُونَ ١٠٣﴾ [الأنبياء:101-103].

Meaning: "Indeed, those for whom the best [reward] has preceded from Us- they from it [i.e, hell fire] far removed (101) They will not hear its sound, while they are, in that which their souls desire, abiding eternally (102) They will not be grieved by the greatest terror, and the angels will meet them, [saying],"This is your day which you have been promised"- (103). Q21: V101-103.

Likewise, the pious servants of Allah that are worshiped by the polytheists unjustly and falsely are innocent of this polytheism. But he who agreed to be worshiped besides Allah, or called people to worship him, no doubt is [among the] False deities, as Pharaoh said to his companions:

﴿مَا عَلِمۡتُ لَكُم مِّنۡ إِلَٰهٍ غَيۡرِي﴾ [القصص: 38].

Meaning: "I have not known you to have a god other than me,"

The third category: Those who legislate with other than Allah's revelation.

Whoever has authority over people in a [particular] city among the cities, and turns away

from referring legislation to the laws of Allah in them, and rule them with his own legislations, thereby legalizing for them what Allah prohibited and prohibiting for them what Allah legalized, then he is a taghut, who wishes to be worshiped besides Almighty Allah, and worshiping him means obeying him in legalizing the unlawful and prohibiting the lawful.

The proof for that is an authentic narration from Addy the son of Hatim Atta'iyya (may Allah be pleased with him) that he heard the Prophet (S.A.W) reciting the sayings of Allah (the exalted):

﴿ٱتَّخَذُوٓاْ أَحۡبَارَهُمۡ وَرُهۡبَٰنَهُمۡ أَرۡبَابٗا مِّن دُونِ ٱللَّهِ﴾ [التوبة: 31].

Meaning: "They have taken their scholars and monks as Lords besides Allah. Q9: V31.

He said; I then said, truly we do not worship them. He [the Prophet] then said:

«أليسَ يُحَرِّمونَ ما أحَلَّ اللهُ فتُحَرِّمُونَه، ويُحِلُّونَ ما حَرَّمَ اللهُ فتَسْتَحِلُّونَه؟»

Meaning:" do they not forbid what Allah legalized and you accept it forbidden? And legalize what Allah prohibited and you accept it lawful? I said: indeed.

«فَتِلْكَ عِبَادتُهم». [رواه البخاريُّ في التاريخِ الكبيرِ، والتِّرمـذِيُّ والطَّبَرانِيُّ، واللفْظُ له]

He said: 'that is [what is meant by] worshiping

them". Narrated by Albukhari in [his book] tarikhul kabir, and Attirmidhy and Attabarany and these wordings are his.

And Hudhaifah the son of Al-Yamaan (may Allah be pleased with them) said:

«أَمَا إِنَّهُمْ لَمْ يُصَلُّوا لَهُمْ، وَلَكِنَّهُمْ كَانُوا مَا أَحَلُّوا لَهُمْ مِنْ حَرَامٍ اسْتَحَلُّوهُ، وَمَا حَرَّمُوا عَلَيْهِمْ مِنَ الْحَلَالِ حَرَّمُوهُ؛ فَتِلْكَ رُبُوبِيَّتُهُمْ». [رواه سعيدُ بنُ مَنصورٍ]

Meaning: "Certainly, they have not prayed to them, but they are compliant to what they legalize for them from the unlawful, and what they forbid on them from the lawful they accept it unlawful. Hence, that is Deism".

And among the False deities are the Soothsayers, fortune tellers and the magicians, who claim to have knowledge of the unseen, and the ignorant and misguided are referring legislation to them. Allah the Exalted said:

﴿ أَلَمْ تَرَ إِلَى ٱلَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا۟ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوٓا۟ إِلَى ٱلطَّٰغُوتِ وَقَدْ أُمِرُوٓا۟ أَن يَكْفُرُوا۟ بِهِۦ وَيُرِيدُ ٱلشَّيْطَٰنُ أَن يُضِلَّهُمْ ضَلَٰلًۢا بَعِيدًا ٦٠﴾ [النساء: 60].

Meaning: "Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to taghut while they were commanded to reject it, and Satan wishes to

lead them far astray. Q4: V60.

The Prophet (S.A.W) forbids going to the fortune-tellers and magicians.

Abu huraira (may Allah be pleased with him) narrated: Indeed, the Prophet (S.A.W) said:

«مَنْ أَتَى كَاهِنًا فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَـرَ بِمَا أُنْـزِلَ عَلَى مُحَمَّدٍ -ﷺ-». [رواه الإمامُ أحمد من حديثِ أبي هُريرةَ].

Meaning: "Whoever goes to a soothsayer or fortune-teller, and believed him in what he says, has indeed, disbelieved with what is revealed to Muhammad (S.A.W). Reported by Ahmad from the narration of Abu huraira (may Allah be pleased with him).

Ibnu Mas'ud (may Allah be pleased with him) said:

«مَن أتى كاهِنًا أو سَاحِرًا فصَدَّقه بما يقـولُ فقد كَفَـرَ بما أُنْزِلَ على مُحَمَّدٍ».
[رواه البَزَّارُ].

Meaning: "Whoever goes to a soothsayer or magician, and believed him in what he says, has indeed, disbelieved with what is revealed to Muhammad (S.A.W). Reported by Al-Bazzar.

And turning away from the Rules of Allah and referring to His legislation, and requesting for the laws of *taghuts* is among the acts of Hypocrites which Allah dispraised in His Holy book. Thus, Allah said:

﴿وَيَقُولُونَ ءَامَنَّا بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُم مِّنۢ بَعْدِ ذَٰلِكَ وَمَآ أُوْلَٰٓئِكَ بِٱلْمُؤْمِنِينَ ٤٧ وَإِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُم مُّعْرِضُونَ ٤٨ وَإِن يَكُن لَّهُمُ ٱلْحَقُّ يَأْتُوٓاْ إِلَيْهِ مُذْعِنِينَ ٤٩ أَفِي قُلُوبِهِم مَّرَضٌ أَمِ ٱرْتَابُوٓاْ أَمْ يَخَافُونَ أَن يَحِيفَ ٱللَّهُ عَلَيْهِمْ وَرَسُولُهُۥ بَلْ أُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ٥٠ إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُواْ سَمِعْنَا وَأَطَعْنَا وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ٥١ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخْشَ ٱللَّهَ وَيَتَّقْهِ فَأُوْلَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ٥٢﴾ [النور: 47-52].

Meaning: "But they [i.e, the Hypocrites] say, "We have believed in Allah and in the Messenger, and we obey"; then a party of them turns away after that. And those are not believers (47) And when they are called to Allah and His Messenger to judge between them, at once a party of them turns aside [in refusal] (48) But if the right is theirs, they come to him in prompt obedience (49) Is there disease in their hearts? Or have they doubted? Or do they fear that Allah will be unjust to them, or His Messenger? Rather, it is they who are the wrong doers [i.e, the unjust] (50) The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful (51) And whoever obeys Allah and His Messenger and fears Allah and is conscious of Him- it is those who are the attainers (52). Q24:

V47-52.

Chapter: And whoever follow False deities, his followership will only increase him in misguidance, losses and darkness. However, whoever disbelieves in *taghut* and believed in Allah and follow His guidance, verily Allah will take him out of darkness to light, and guide him to the ways of peace and admit him into His mercy and grace.

Allah the Exalted said:

﴿اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا۟ يُخْرِجُهُم مِّنَ الظُّلُمَٰتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوٓا۟ أَوْلِيَآؤُهُمُ الطَّٰغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَٰتِ أُو۟لَٰٓئِكَ أَصْحَٰبُ النَّارِ هُمْ فِيهَا خَٰلِدُونَ ٢٥٧﴾ [البقرة: 257].

Meaning: "And Allah is the ally of those who believe. He brings them out from darkness into the light. And those who disbelieve – their allies are taghut. They take them out of the light into darkness. Those are the companions of the Fire; they will abide eternally therein. Q2: V257.

Hence, those false deities will be thrown together with their allies into the darkness of polytheism, ignorance, misguidance, puzzled doubt, depressed life and bad [condition] in the present [life] and the end (hereafter).

Whereas those who believe in Allah, the Almighty Allah is their ally that will drive them out of darkness to the light. Thus, He will drive them

out of the darkness of polytheism to the light of monotheism, and from humiliation of sin to the glory of obedience, and from aberration of innovations to the way of Sunnah, and from puzzlement of doubt to the coolness of certainty. And He will drive them out of narrowness and straits to affluence and comfort, and from worry, fear and sadness to tranquility, peace and calmness. Allah increases those who are guided, in guidance. Thus, every day they are in [a continuous] increment in good and guidance, their stages are [always] in advance and their rewards are duplicated.

﴿ذَٰلِكَ فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ٤﴾ [الجمعة: 4].

This is the bounty of Allah, which He gives to whom He wills, and Allah is the possessor of great bounty. Q62:V4

Lesson Eight:
Warning against *Shirk* [Polytheism] and explanation of its classification.

Allah (the Exalted) said:

﴿وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ شَيۡـٔٗا﴾ [النساء: 36].

Meaning: "Worship Allah and associate nothing with Him, Q4: V36. And Allah (the exalted) said:

﴿إِنَّ ٱلشِّرۡكَ لَظُلۡمٌ عَظِيمٞ ١٣﴾ [لقمان: 13].

Meaning: "Indeed, Polytheism [associating partner with Allah] is great injustice. Q31: V13.

And Allah (the Exalted) said:

﴿إِنَّهُۥ مَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ حَرَّمَ ٱللَّهُ عَلَيۡهِ ٱلۡجَنَّةَ وَمَأۡوَىٰهُ ٱلنَّارُ وَمَا لِلظَّٰلِمِينَ مِنۡ أَنصَارٖ ٧٢﴾ [المائدة: 72].

Meaning: "Indeed, he who associates others with Allah- Allah has forbidden him Paradise, and his refuge is Fire. And there are not for the wrongdoers any helpers". Q5: V72. And Allah (the Exalted) said:

﴿إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ ضَلَّ ضَلَٰلَۢا بَعِيدًا ١١٦﴾ [النساء: 116].

Meaning: "Indeed, Allah does not forgive

association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has gone far astray. Q4: V116.

Abdullahi bin Mas'ud (may Allah be pleased with him) said: "I asked the Prophet, "Which is the greatest sin in the Sight of Allah?" He said,"

«أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهْوَ خَلَقَكَ» [متفق عليه].

Meaning: "That you set up a rival unto Allah though He alone created you." (Agreed upon).

Jabir the son of Abdullah (may Allah be pleased with him) Narrated that the Messenger of Allah said:

«مَنْ لَقِىَ اللَّهَ لاَ يُشْرِكُ بِهِ شَيْئًا دَخَلَ الْجَنَّةَ وَمَنْ لَقِيَهُ يُشْرِكُ بِهِ دَخَلَ النَّارِ». [رواه مسلمٌ].

Meaning:" The Messenger of Allah (May peace be upon him) said: He who meets Allah without associating anything with Him will enter Paradise and he who meets Him associating [anything] with Him will enter Hell Fire. Reported by Muslim.

And *shirk* means, to worship [any deity] besides Allah (the exalted). So, whoever invokes any one with Allah, whether invocation of request or invocation of worship, is a polytheist, pagan. He has indeed joined a partner and a rival to Allah in his worship, and Allah (the Exalted) does not agree to be joined with other [deities] in worship, neither a sent apostle nor a close angel [to Allah] or

anyone other than them. Thus, *Ibadah* [worship] is the right of Allah alone. Allah (the Exalted) said:

﴿إِنِ ٱلۡحُكۡمُ إِلَّا لِلَّهِۚ أَمَرَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُۚ﴾ [يوسف: 40].

Meaning: "Legislation is but for Allah, He has commanded that you worship not except Him. Q12: V40.

And Allah the Exalted said:

﴿قُلۡ أَرَءَيۡتُمۡ شُرَكَآءَكُمُ ٱلَّذِينَ تَدۡعُونَ مِن دُونِ ٱللَّهِۖ أَرُونِي مَاذَا خَلَقُواْ مِنَ ٱلۡأَرۡضِ﴾ [فاطر: 40].

Meaning: "Say, "Have you considered your partners whom you invoke besides Allah? Show me what they have created from the earth.

And Allah the Exalted said:

﴿وَمَن يَدۡعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرۡهَٰنَ لَهُۥ بِهِۦ فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓۚ إِنَّهُۥ لَا يُفۡلِحُ ٱلۡكَٰفِرُونَ ١١٧﴾ [المؤمنون: 117].

Meaning: "And whoever invokes besides Allah another deity for which he has no proof- then his account is only with his Lord. Indeed, the disbelievers will not succeed. Q23: V117.

Therefore, whoever invokes besides Allah any rival, he is a *mushrik* [i.e. polytheist].

And polytheism is the greatest sin which Allah was offended with, and it is the worst of all things which Allah forbids; it is the greatest sin, the greatest injustice. It is a revocation of Allah's

promise and His covenant, a treason to the greatest probity and the biggest right. That is, the right of Allah (the great and almighty) for which He created the creatures. That is, worshiping Him alone without [associating] partner with Him.

No wonder, its punishment is the worst punishment in the world and in the hereafter.

As for this world, its (punishment) is hatred of Allah and His anger, as Allah (the Exalted) said:

﴿إِنَّ ٱلَّذِينَ كَفَرُواْ يُنَادَوۡنَ لَمَقۡتُ ٱللَّهِ أَكۡبَرُ مِن مَّقۡتِكُمۡ أَنفُسَكُمۡ إِذۡ تُدۡعَوۡنَ إِلَى ٱلۡإِيمَٰنِ فَتَكۡفُرُونَ ١٠﴾ [المؤمن: 10].

Meaning: "Indeed, those who disbelieve will be addressed, "The hatred of Allah for you were [even] greater than your hatred of yourselves [this day in Hell] when you were invited to faith, but you disbelieved [i.e, refused] Q40: V10.

In addition to what will befall them in this world from the penalty of what their hands acquired, as a result of their turning away from the guidance of Allah, [as such they will be befallen by] delusion, misery, fear, sadness, hesitation, doubt, disorder, and miserable life. Even if they are made to enjoy in this world a little enjoyment to a limited time, it is indeed a punishment on them and bad consequence. Allah the (Exalted) said:

﴿لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُواْ فِي ٱلۡبِلَٰدِ ١٩٦ مَتَٰعٞ قَلِيلٞ

ثُمَّ مَأۡوَىٰهُمۡ جَهَنَّمُۚ وَبِئۡسَ ٱلۡمِهَادُ ١٩٧ [آل عمران: 196-197].

Meaning: "Be not deceived by the [uninhibited] movement of the disbelievers throughout the land. [It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place. Q3: V196 and 197.

And [Allah] the Most high said:

وَمَن كَفَرَ فَلَا يَحۡزُنكَ كُفۡرُهُۥٓۚ إِلَيۡنَا مَرۡجِعُهُمۡ فَنُنَبِّئُهُم بِمَا عَمِلُوٓاْۚ إِنَّ ٱللَّهَ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٢٣ نُمَتِّعُهُمۡ قَلِيلٗا ثُمَّ نَضۡطَرُّهُمۡ إِلَىٰ عَذَابٍ غَلِيظٖ ٢٤ [لقمان: 23-24].

Meaning: "And whoever has disbelieved –let not his disbelief grieve you. To Us is their return, and We will inform them on what they did. Indeed, Allah is Omniscient of [all private thoughts and feelings that are reposited] in the bosoms. We will grant them enjoyment for a little; then We will force them to a massive punishment. Q31: V23 and 24.

And [Allah] the Most high said:

وَمَن كَفَرَ فَأُمَتِّعُهُۥ قَلِيلٗا ثُمَّ أَضۡطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِۖ وَبِئۡسَ ٱلۡمَصِيرُ ١٢٦ [البقرة: 126].

Meaning:"…And whoever disbelieves- I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination." Q2: V126.

And as for the hereafter, they will be in an

intense and successive punishment, right from when their souls are plucked because of the curse of Allah upon them. Their souls will be plucked intensively [while] they will be punished with it, and they will be punished with the fright of commencement (of the Day of Judgment), and by the sight of angels assigned with punishment. They will be punished in their graves severely. They will be punished when they are resurrected with the fright of the Judgment Day and by the greatest fright. They will be punished with the long standing in the courtyard [of the Judgment Day], and they will be punished with the nearness of the sun to them in a day the extent of which is fifty thousand years, and they will be punished in the courtyard [of the Judgment Day], and afterwards, their final abode will be the Hell Fire abiding therein forever, neither will its torment be lightened for them, nor shall they be removed from it. Allah (the Exalted) said:

إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمۡ كُفَّارٌ أُوْلَٰٓئِكَ عَلَيۡهِمۡ لَعۡنَةُ ٱللَّهِ وَٱلۡمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجۡمَعِينَ ١٦١ خَٰلِدِينَ فِيهَا لَا يُخَفَّفُ عَنۡهُمُ ٱلۡعَذَابُ وَلَا هُمۡ يُنظَرُونَ ١٦٢ [البقرة: 161-162].

Meaning: "Indeed, those who disbelieve and die while they are disbelievers- upon them will be the curse of Allah and the angels and of the people, all together (161).

Abiding eternally therein, the punishment will not be lightened for them, nor will they be reprieved (162). Q2: V161 and 162. And He (the Exalted) said:

﴿وَٱلَّذِينَ كَفَرُواْ لَهُمۡ نَارُ جَهَنَّمَ لَا يُقۡضَىٰ عَلَيۡهِمۡ فَيَمُوتُواْ وَلَا يُخَفَّفُ عَنۡهُم مِّنۡ عَذَابِهَاۚ كَذَٰلِكَ نَجۡزِي كُلَّ كَفُورٖ ٣٦ وَهُمۡ يَصۡطَرِخُونَ فِيهَا رَبَّنَآ أَخۡرِجۡنَا نَعۡمَلۡ صَٰلِحًا غَيۡرَ ٱلَّذِي كُنَّا نَعۡمَلُۚ أَوَلَمۡ نُعَمِّرۡكُمۡ مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُۖ فَذُوقُواْ فَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ ٣٧﴾ [فاطر: 36-37].

Meaning: "And for those who disbelieve will be the Fire of Hell. [Death] is not decreed for them so they may die, nor will its torment be lightened for them. Thus, do We recompense every ungrateful one (36). And they will cry out therein, "Our Lord, remove us; we will do righteousness- other than what we were doing!" But did We not grant you life enough for whoever would remember therein to remember, and the Warner had come to you? So test the [punishment], for there is not for the wrong doers any helper (37). Q35: V36 and 37.

And He (the Exalted) said:

﴿إِنَّ ٱللَّهَ لَعَنَ ٱلۡكَٰفِرِينَ وَأَعَدَّ لَهُمۡ سَعِيرًا ٦٤ خَٰلِدِينَ فِيهَآ أَبَدٗاۖ لَّا يَجِدُونَ وَلِيّٗا وَلَا نَصِيرٗا ٦٥ يَوۡمَ تُقَلَّبُ وُجُوهُهُمۡ فِي ٱلنَّارِ يَقُولُونَ يَٰلَيۡتَنَآ أَطَعۡنَا ٱللَّهَ وَأَطَعۡنَا ٱلرَّسُولَا٦٦ وَقَالُواْ رَبَّنَآ إِنَّآ أَطَعۡنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا٦٧ رَبَّنَآ ءَاتِهِمۡ ضِعۡفَيۡنِ مِنَ ٱلۡعَذَابِ وَٱلۡعَنۡهُمۡ لَعۡنٗا كَبِيرٗا ٦٨﴾ [الأحزاب: 64-68].

Meaning: "Indeed, Allah has cursed the disbelievers and prepared for them a Blaze (64). Abiding therein forever, they will not find a protector or a helper (65). The day their faces will be turned about in the Fire, they will say, "How we wished we had obeyed Allah and obeyed the Messenger." (66) And they will say, "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] way.(67) Our Lord, give them double the punishment and curse them with a great curse (68). Q33: V64-68.

And among the evidences that indicate the great danger of *shirk* and the necessity of being cautious of it is that, whoever associates partner with Allah after being a Muslim, then his deeds will be in vain, and he will be among the pagans, the losers. As if he has not done anything in the past, for Allah does not accept any deed from a polytheist. Allah (the Exalted) said:

﴿ وَمَن يَبۡتَغِ غَيۡرَ ٱلۡإِسۡلَٰمِ دِينٗا فَلَن يُقۡبَلَ مِنۡهُ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ ٨٥﴾ [آل عمران: 85].

Meaning: "And whoever desires other than Islam as religion- never will it be accepted from him, and he, in the hereafter, will be among the losers. Q3: V85.

And He [Allah] (the Exalted) said:

﴿ وَلَقَدۡ أُوحِيَ إِلَيۡكَ وَإِلَى ٱلَّذِينَ مِن قَبۡلِكَ لَئِن

شَرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ٦٥ بَلِ اللَّهَ فَاعْبُدْ وَكُن مِّنَ الشَّاكِرِينَ ٦٦ [الزمر: 65-66].

Meaning: "And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you will surely become among the losers (65). Rather, worship [only] Allah and be among the grateful (66). Q39: V65-66.

And He [Allah] (the Exalted) said, after mentioning the Prophets in chapter 6 *suratu-Al'an'am* and praising them:

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ٨٧ ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُم مَّا كَانُوا يَعْمَلُونَ ٨٨ [الأنعام: 87-88].

Meaning: "And [some] among their fathers and their descendants and their brothers- and We chose them and We guided them to a straight path. That is the guidance of Allah by which He guides whoever He wills of His servants. But if they had associated others with Allah, then worthless for them would be what they were doing. Q6: V87 and 88.

Thus, the Prophets- in spite of their righteousness, honor and their closeness to Allah (the Exalted) and His great love for them- will not

be forgiven for associating partner with Allah if they had done that. And we all know that Allah (the Most high) has preserved them from polytheism. Hence, those who are not Prophets are more entitled to this rule, for Allah has retained this statement to be recited on us to ponder over and look attentively at it, and understand from it the greatness of the crime of polytheism.

Ashshirk [polytheism] is classified into two:

One of it is the **major shirk,** and it occurs in Arrububiyyah [i.e, the works of Allah] and Al'uluhiyyah [i.e, the acts of worship from the slaves which no one deserves except Allah].

As to the major shirk in Arrububiyyah, it means to believe that there is a partner to Allah in His works such as creation, sustenance, ownership and planning.

And as for the major shirk in Al'uluhiyyah, it means invoking other than Allah, be it an invocation of request or invocation of worship, and major shirk could be done by heart, by speech and by action.

Example of major shirk which is done by heart is believing that idols have power or authority to dispose in this cosmos, and they have the knowledge of the unseen, they can harms and

benefits. Likewise, loving idols, relying on them, and seeking assistance from them. All these are among the acts of worship done by the heart which is forbidden to be devoted to any one besides Allah (the Almighty). Therefore, whoever devotes these acts to any one besides Allah (the Exalted), is a polytheist, a pagan.

And the example of major shirk which is done by utterance is invoking idols besides Allah, and the blasphemous words which are said in glorifying idols and praising them, and fabricating falsehood against Allah.

And the example of shirk which is done with the organs is offering sacrifices to [anything] other than Allah, making vows to it and prostrating to it.

Major shirk withdraws from the religion of Islam, and whoever dies without repenting from it will not be forgiven by Allah, In fact, it necessitates the anger of Allah and eternity in the Hell Fire, we seek refuge with Allah.

The second category is the Minor shirk which is [anything] that leads to the major shirk, and is called shirk in the texts [Quran and Hadith] without comprising any performance of worship to [any one] other than Allah the (Almighty).

And it may be done by heart by utterance and by actions,

Thus, an example of minor shirk which is done by heart is believing in the causality of something Allah has not made a cause neither by law nor by destiny. Like believing that charms are beneficial in repelling calamity and believing in evil omen.

An example of minor shirk which has to do with actions is Arriya [i.e., doing things for others to see so that they can praise you] by beautifying the prayers in other to gain people's praise and admiration while worshiping Allah (the Almighty)

Thus, he prayed for Allah but he wanted people to praise him for the beauty of his salah [prayer].Perhaps he beautifies it more for people to praise him more. This is a minor shirk because he has not been sincere to Almighty Allah in his aim, and it is not major shirk because he has not worshiped other than Allah.

Examples of minor shirk in terms of utterances include; to tell somebody that whatever you and Allah will, to swear by other than Allah, and to say (during rain fall) this rain is from so and so star. Minor shirk does not take one out of Islam neither does it necessitates eternity in Hell Fire. However, it is a great sin and it is obligatory on whoever falls into it to repent. If he does not repent then he has made himself liable to the anger of Allah and His severe punishment.

Chapter: shirk (polytheism) can be obvious and hidden.

An obvious shirk is that which is clear and open such as calling on (a deity) other than Allah, making sacrifices to idols, and other actions and statements of shirk that are open and clear.

As for the hidden shirk, it can be major or minor. The hidden and major shirk are the actions of major shirk that are hidden, such as relying on other than Allah to a large extent by resorting to other than Allah, depending on him and believing that he can benefit and harm.

The example of minor and hidden shirk is for the heart to be attached to this world to the extent that it affects it (negatively) in terms of its obligatory acts or committing some forbidden acts because of it. The Prophet indeed said:

«تَعِسَ عَبْدُ الدِّينَارِ وَعَبْدُ الدِّرْهَمِ».

Meaning :"the servant of Dinar will be miserable, the servant of Dirham will be miserable". Thus, he referred attachment to wealth as worshiping it. And among hidden shirk are things like preferring obedience of other than Allah to obedience of Allah without intending worship of other than Allah or being attached to other than Him and this is the most delicate form of hidden shirk and nearly no one is free from it.

Narrated from Ma'qal bn Yasaar- may Allah be pleased with him- he said:

I went together with Abubakar Assideeq to the Prophet (SAW) so he said:

«يَا أَبَا بَكْر، لَلشِّرْكُ فِيكُمْ أَخْفَى مِنْ دَبِيبِ النَّمْلِ».

Meaning:" O Abubakar, verily shirk among you is more hidden than the creeping of the Ant". So, Abubakar said: is there any shirk other than associating partners with Allah in worship? So, the Prophet (SAW) said:

«وَالَّذِي نَفْسِي بِيَدِهِ، لَلشِّـرْكُ أَخْفَى مِنْ دَبِيبِ النَّمْـلِ، أَلَا أَدُلُّكَ عَلَى شَيْءٍ إِذَا قُلْتَهُ ذَهَبَ عَنْكَ قَلِيلُهُ وَكَثِيرُهُ؟».

Meaning:" by the one in whose hands is my life, verily shirk is more hidden than the creeping of the Ant. Shall I not direct you to something that if you say it shirk will go away from you both the little and plenty of it. The Prophet said:

قُـلِ: «اللَّهُمَّ إِنِّي أَعُـوذُ بِـكَ أَنْ أُشْـرِكَ بِـكَ وَأَنَا أَعْلَمُ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ». [رواه البخاري في الأدب المفرد].

Say: O Allah I seek refuge with you from associating partners with you knowingly and I ask your forgiveness for that which I do not know". Reported by *Albukhari* in his book Adabul mufrad.

Hence, as for the hidden shirk, nearly no one can escape from it except who ever Allah protects because it includes preferring your heart desires to obedience of Allah, and obeying some creatures by

disobeying Allah through major or minor sins. And this prophetic prayer is a great way to gain freedom from it, take away its effect, and win Allah's forgiveness.

Therefore, establishing *Attauheed* (Islamic Monotheism) is through submission of the heart and face to Allah. Thus, his obedience, love, hate, donation, and forbiddance will be for Allah's sake. With this a person will be a believer with complete faith. We ask Allah for His bounties.

Lesson nine:
Warning against hypocrisy. (1\3)

Hypocrisy is the contradiction of external to the internal and it is **of two types:**

Major hypocrisy which withdraws from Islam.

And **the Minor hypocrisy** which does not withdraws from the Religion.

As for **the Major hypocrisy**, it means the manifestation of Islam and the concealment of infidelity.

Whereas the **Minor hypocrisy means** to have some hypocritical characters in a servant, which do not withdraw from Religion on its own, such as lying, breach of promise, and betrayal of trust, immorality in violence, and treachery of covenant. These characters have been called hypocrisy because of what it carries of deception and inconsistency between the external and the internal of a person.

The companions of major hypocrisy which withdraws from Religion are of two

categories:

The first category: He who does not actually embraced Islam rather; he pretends to be a Muslim deceptively and tries to plot against Islam and its followers, in order to secure himself from being killed, or rebuked by Muslims, while he is internally a disbeliever in Allah and the last day.

Allah (the Exalted) said:

﴿وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلۡيَوۡمِ ٱلۡأٓخِرِ وَمَا هُم بِمُؤۡمِنِينَ ٨ يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُواْ وَمَا يَخۡدَعُونَ إِلَّآ أَنفُسَهُمۡ وَمَا يَشۡعُرُونَ ٩﴾ [البقرة: 8-9].

Meaning: "And of the people are some who say, "We believe in Allah and the Last Day, "but they are not believers.

They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not Q2: V8-9.

And [Allah] (the Exalted) said:

﴿إِذَا جَآءَكَ ٱلۡمُنَٰفِقُونَ قَالُواْ نَشۡهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ وَٱللَّهُ يَعۡلَمُ إِنَّكَ لَرَسُولُهُۥ وَٱللَّهُ يَشۡهَدُ إِنَّ ٱلۡمُنَٰفِقِينَ لَكَٰذِبُونَ ١ ٱتَّخَذُوٓاْ أَيۡمَٰنَهُمۡ جُنَّةٗ فَصَدُّواْ عَن سَبِيلِ ٱللَّهِ إِنَّهُمۡ سَآءَ مَا كَانُواْ يَعۡمَلُونَ ٢﴾ [المنافقون: 1-2].

Meaning: "When the hypocrites come to you, [O Muhammad], they say, "We testify that you are the Messenger of Allah." And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars. They have taken their oaths as

a cover, so they averted [people] from the way of Allah. Indeed, it was evil that they were doing. Q63:V1-2

The second category: He who apostates after his submission to Islam by committing what violates Islam and withdraws from Religion although he pretends to be Muslim, and among them are those who may be detected with their infidelity and withdrawal from Religion, and among them are those who think they are doing well.

And there is too much of hesitation, waver and doubt in the companions of this category, they carry out some acts of Muslims and they fall into some acts of infidelity and denial.

Allah (the Exalted) said:

﴿إِنَّ لمُنَٰفِقِينَ يُخَٰدِعُونَ ﴾للَّهَ وَهُوَ خَٰدِعُهُ مۡ وَإِذَا قَـامُوٓاْ إِلَى ﴾لصَّـلَوٰةِ قَـامُواْ كُسَـالَىٰ يُـرَآءُونَ ﴾لنَّاسَ وَلَا يَذۡكُرُونَ ﴾للَّهَ إِلَّا قَلِيلٗا ١٤٢ مُّذَبۡذَبِينَ بَيۡنَ ذَٰلِـكَ لَآ إِلَىٰ هَـٰٓؤُلَآءِ وَلَآ إِلَىٰ هَـٰٓؤُلَآءِ وَمَن يُضۡلِلِ ﴾للَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلٗا ١٤٣﴾ [النساء: 142-143].

Meaning: "Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little (142). Wavering between them, [belonging] neither to these [i.e, the believers] nor to those [i.e, the disbelievers]. And whoever Allah sends astray- never will you find for him a way

(143). Q4:V142-143

And [Allah] (the Exalted) said:

وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَٰتُهُمْ إِلَّآ أَنَّهُمْ كَفَرُواْ بِٱللَّهِ وَبِرَسُولِهِۦ وَلَا يَأْتُونَ ٱلصَّلَوٰةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَٰرِهُونَ ٥٤ [التوبة: 54].

Meaning:" And nothing prevents their contributions from being accepted from them except that they disbelieved in Allah and in His Messenger (Muhammad SAW); and that they came not to *As- Salat* (the prayer) except in a lazy state; and that they offer not contributions but unwillingly." Q9:V54

Thus, their falling into acts of disbelief in Allah and His Messenger prevents their deeds from being accepted, because Allah (the exalted) does not accept any deed from an unbeliever.

Furthermore, their laziness in going to prayer and hatred for giving out charity for the sake of Allah is an indication of their disbelief in the promise of Allah and that they are not looking forward to meeting Him.

The reason behind their shortage in remembering Allah is that they remember Allah with their tongues hypocritically and for the sake of *riyaa* [show off] while their hearts do not love the Religion of Allah (the exalted).

With that, they are offenders although they are not [exactly] as pagans outwardly and inwardly, and not believers outwardly and inwardly.

قال ابن كثير: «وَمِنْهُمْ مَنْ يَعْتَرِيهِ الشَّكُّ، فَتَارَةً يَمِيلُ إِلَى هَؤُلَاءِ وَتَارَةً يَمِيلُ إِلَى أُولَئِكَ. ﴿كُلَّمَآ أَضَآءَ لَهُم مَّشَوْا فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُوا﴾ [البقرة: 20] الآية».

Bin Kathir said: And among them is one, who is attacked by doubt, thus at times he inclined to these and at times to those like Allah said: " Whenever it lights [the way] for them, they walk therein, and when it darkens upon them they stand [still]. Q2: V2O.

Abdullah the son of Umar said: "I heard the Prophet (S.A.W) as saying:

«مَثَلُ الْمُنَافِقِ كَمَثَلِ الشَّاةِ الْعَائِرَةِ بَيْنَ الْغَنَمَيْنِ تَعِيرُ إِلَى هَذِهِ مَرَّةً وَإِلَى هَذِهِ مَرَّةً». [رواه مسلمٌ]

Meaning: "The similitude of a hypocrite is that of a sheep which roams aimlessly between two flocks. She goes to one at one time and to the other at another time.

وفي روايةٍ في مُسندِ الإمامِ أحمدَ: «تَعِيرُ إِلَى هَذِهِ مَرَّةً، وَإِلَى هَذِهِ مَرَّةً، لَا تَدْرِي أَهَذِهِ تَتْبَعُ، أَمْ هَذِهِ».

And in another narration as in Musnad of Imam Ahmad: "She goes to one at one time and to the other at another time. She does not know which one to follow, this or that.

Allah (the exalted) has explained in His Holy

book and the Prophet (S.A.W) has explained in his authentic tradition the works of hypocrites, their characters, signs, punishments in the world and in the hereafter and the rulings concerning relationship with them and the necessity for a believer to be cautious of hypocrisy and hypocrites, because they are bitter enemies and the worst of them in danger. For Allah (the Exalted) has said concerning them:

هُمُ لعَدُوُّ فَحذَرهُمْ [المنافقون: 4].

Meaning: "They are the enemies, so be cautious of them. Q63: V4.

Therefore, it is obligatory for a believer to be cautious of their deception and artifice, and he should beware of being deceived by what they decorates of the acts of infidelity, immorality and disobedience, and he should be cautious of imitating them in their behaviors, and appearing in their appearance.

Chapter: The hypocrites in these two categories differ in degree of hypocrisy, some of them are worse in their hypocrisy and infidelity than others. Thus, among them are those who are mutinous in hypocrisy and they are the worst in deception and in their enmity to Islam and Muslims. They await the misfortune of Muslims, strive towards creating trials among them, weakening

them and broadening the affairs of pagans and their capability. That is why they spread rumors, fibs and disquieting news, exciting suspicions, decorating eroticism, spreading fornications, harming the Muslims in their bodies and their honors, in different foxy and contemptible ways, and constricting them in their worldly and religious affairs to the best of their ability. They drive [people] away from jihad for the sake of Allah and from commanding good deeds and prohibiting bad deeds, and they claim reformation in what they undergo of corruption and vitiation, while they describe the believers with foolishness, ignorance and unawareness.

And they drive (people) away from referring legislation to the Islamic law; they wish to offer legislation to *taghut* and they hate those who struggle in the cause of Allah, those who assist Islam and Muslim. The Prophet (S.A.W) said:

«آيَةُ الإيمَانِ حُبُّ الأَنصَارِ وَآيَةُ النِّفَاقِ بُغْضُ الأَنصَـارِ».
[متفق عليه].

Meaning:" "Love for the Ansar (helpers)is a sign of faith and hatred for the Ansar (helpers) is a sign of hypocrisy." Reported by Bukhari and Muslim form the narration of Anas the son of Malik (may Allah be pleased with him)

This is because the Ansar had helped the

religion. So, the hatred of whoever hates them is a sign of hypocrisy.

A general characteristic of the works of hypocrites is that, they enjoin what is wrong and forbid what is right and close their hands (i.e., they are stingy).

And among the signs of these people is that, when an adversity or tribulation befalls a Muslim, they are pleased and happy about it. But when they [are blessed with] good, victory and superiority, it grieves them.

That is why their major and the most attached character happen to be taking disbelievers as allies instead of believers, and they disclose the secrets of Muslims to them, they instigate them [disbelievers] to lunch war against them [believers] and to have domination over them, and they seek their assistance on that. Allah (the Exalted) said:

بَشِّرِ ٱلْمُنَٰفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ١٣٨ ٱلَّذِينَ
يَتَّخِذُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ أَيَبْتَغُونَ
عِندَهُمُ ٱلْعِزَّةَ فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ١٣٩ وَقَدْ نَزَّلَ عَلَيْكُمْ
فِي ٱلْكِتَٰبِ أَنْ إِذَا سَمِعْتُمْ ءَايَٰتِ ٱللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا
فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِۦٓ إِنَّكُمْ إِذًا
مِّثْلُهُمْ إِنَّ ٱللَّهَ جَامِعُ ٱلْمُنَٰفِقِينَ وَٱلْكَٰفِرِينَ فِي جَهَنَّمَ جَمِيعًا
١٤٠ ٱلَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ ٱللَّهِ
قَالُوٓا۟ أَلَمْ نَكُن مَّعَكُمْ وَإِن كَانَ لِلْكَٰفِرِينَ نَصِيبٌ قَالُوٓا۟ أَلَمْ
نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُم مِّنَ ٱلْمُؤْمِنِينَ فَٱللَّهُ يَحْكُمُ بَيْنَكُمْ

وَمَ ٱلقِيٰمَةِ وَلَن يَجۡعَلَ ٱللَّهُ لِلۡكَٰفِرِينَ عَلَى لۡ مُؤۡمِنِينَ سَبِيلًا ١٤١ [النساء:138-141].

Meaning: "Give tidings to the hypocrites that there is for them a painful punishment. (138)

Those who take disbelievers as allies instead of believers Do they seek with them honor [through power]? But indeed, honor belongs to Allah entirely (139).

And it has already been revealed to you in the book [i.e, the Qur'an] that when you hear the verses of Allah [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed Allah will gather the hypocrites and disbelievers in Hell all together (140).

Those who wait [and watch] you. Then if you gain a victory from Allah, they say, "Were we not with you?" But if the disbelievers have a success, they say [to them], "Did we not gain the advantage over you, but we protected you from the believers? Allah will judge between you on the Day of Resurrection, and never will Allah give the disbelievers over the believers a way [to overcome them](141). Q4:V138- 141.

The afore mentioned deeds are of a category of hypocrites. Among them are those who fall into

more than that and among them are those who fall into some of it, and whoever manifests Islam and commits that which withdraws from Islam, is then a hypocrite, [and a] pagan.

And among the hypocrites is one who wavers between Islam and paganism. Sometimes he does the deeds of Muslims externally and internally, and sometimes he does that which takes him out of Islam. Hence, he is indecisive. He did not purify his religion to Allah neither is his foot firmly established in Islam and he did not believe in the promise of Allah.

These are the people whose nature are exposed by tribulation, and disclose their nakedness and hypocrisy. They will be punished by a seal on their hearts, and with doubts, suspicion, and hesitation in their characters and actions. That is because, they know the truth and they refused to follow it, and Allah has admonished them but they did not accept His admonition and they did not follow His guidance. They do not have certainty in the truthfulness of the promise of Allah and His Messenger, and feign blindness, preference of this world to the hereafter and following self-desires have dominated their hearts from the guidance of Allah.

Allah (the Exalted) said:

﴿ ذَٰلِكَ بِأَنَّهُمۡ ءَامَنُواْ ثُمَّ كَفَرُواْ فَطُبِعَ عَلَىٰ قُلُوبِهِمۡ فَهُمۡ لَا يَفۡقَهُونَ ٣﴾ [المنافقون: 3].

That is because they believed, and then disbelieved; so their hearts were sealed over, and they do not understand. Q63: V3. And (the Exalted) said:

﴿إِنَّ ٱلَّذِينَ ءَامَنُواْ ثُمَّ كَفَرُواْ ثُمَّ ءَامَنُواْ ثُمَّ كَفَرُواْ ثُمَّ ٱزۡدَادُواْ كُفۡرٗا لَّمۡ يَكُنِ ٱللَّهُ لِيَغۡفِرَ لَهُمۡ وَلَا لِيَهۡدِيَهُمۡ سَبِيلَۢا ١٣٧ بَشِّرِ ٱلۡمُنَٰفِقِينَ بِأَنَّ لَهُمۡ عَذَابًا أَلِيمًا ١٣٨﴾ [النساء: 137-138].

Meaning: "Indeed, those who believed and then disbelieved, then believed and then disbelieved, and then increase in disbelief – never will Allah forgive them, and nor will He guide them to a way (137).

Give tidings to the hypocrites that there is for them a painful punishment-(138) Q4: V37-38.

And the companions of this category among the hypocrites fall in to some acts of paganism, which withdraw from Religion, such as loyalty to pagans in times of trails and hardship, mockery of Religion, abusing Allah and His Messenger, disinclination from legislating the Laws [of Allah] and willingness to refer legislation to taghut, disbelieving in the promise of Allah and His Messenger, and similar things among actions, utterances and creeds, that withdraw its companion from the Religion of Islam.

A servant may become a disbeliever because of a word he utters as Allah (the Exalted) said regarding the hypocrites:

﴿ يَحْلِفُونَ بِاللَّهِ مَا قَالُواْ وَلَقَدْ قَالُواْ كَلِمَةَ الْكُفْرِ وَكَفَرُواْ بَعْدَ إِسْلاَمِهِمْ ﴾ [التوبة:74].

Meaning: "They swear by Allah that they did not say [anything against the Prophet (S.A.W)] while they had said the word of disbelief and disbelieved after their submission. Q9: V74.

So, these [people] have disbelieved by the word they uttered after they had become Muslims.

Huzaifah (may Allah be pleased with him) said: "A person may utter a word in the period of the Prophet (S.A.W) and become a hypocrite, and indeed I hear it from one of you in one position four times. Verily, you must order good and forbid bad, and you must exhort in good things, otherwise Allah will exterminate you all with punishment, or he appoint over you the evil ones among you, then the pious ones among you will supplicate [to Allah] but you will not be answered. Reported by Ahmad, and Ibn Abi Shaibah.

Abu Huraira (may Allah be pleased with him) narrated that the Prophet of Allah (S.A.W) said:

«إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللهِ لاَ يُلْقِي لَهَا بَالاً يَرْفَعُ اللَّهُ بِهَا دَرَجَاتٍ وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ

سَـخَطِ اللـهِ لاَ يُلْقِي لَهَا بَـالاً يَهْـوِي بِهَا فِي جَهَنَّمَ» [رواه البخاريُّ].

Meaning:" A slave (of Allah) may utter a word which pleases Allah without giving it much importance, and because of that Allah will raise him to degrees (of reward) and a slave (of Allah) may utter a word (carelessly) which displeases Allah without thinking of its gravity and because of that he will be thrown into the Hell-Fire." Reported by Al-Bukhari.

Alqamah bin Waqqas Allithy narrated from Bilal bin Al-Hrith Al- Muzani (may Allah be pleased with Him) that verily the Messenger of Allah had said:

«إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللهِ عَزَّ وَجَـلَّ، مَا يَظُنُّ أَنْ تَبْلُـغَ مَا بَلَغَتْ، يَكْتُبُ اللَـهُ عَـزَّ وَجَـلَّ لَـهُ بِهَا رِضْوَانَهُ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَـةِ مِنْ سَخَطِ اللهِ عَزَّ وَجَلَّ، مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ، يَكْتُبُ اللهُ عَزَّ وَجَلَّ بِهَا عَلَيْهِ سَخَطَهُ إِلَى يَوْمِ الْقِيَامَةِ». قَـالَ: فَكَـانَ عَلْقَمَـةُ يَقُـولُ: كَمْ مِنْ كَلَامٍ قَـدْ مَنَعَنِيـهِ حَـدِيثُ بِلَالِ بْنِ الْحَارِثِ.

Meaning: "Indeed, a person may utter a word which pleases Allah without expecting it to reach the extent it reaches, but because of it Allah will write for him His pleasure to the Day he will meet Him, and verily, a person may utter a word which displeases Allah without expecting it to reach the extent it reaches, but because of it Allah will write for him His anger to the Day he will meet Him.

Reported by Malik in [his book] Al- Muwatta, and Ahmad in [his book] Musnad and he adds [on the narration of Malik] that Alqama normally says: How many words has the hadith of Bilal the son of Alharith stopped me from uttering?.

Albaihaki narrated on the authority of Muhammad bin Amr bin Alkamata bin Waqqas that he said: there was a jobless man who visits the emirs and makes them laugh, so my grandfather said to him: Woe to you O so-and-so, why do you visit these people and make them laugh? For I have heard Bilal the son of Alharith the Muzanian - companion of the prophet (S.A.W) – he then mentioned the hadith.

Thus, the danger of the tongue is great and the matter of speech is magnificent. He who considers his speech as part of his deeds will be cautious of his speech, and the sign of piety will be shown on him, because if a servant is careless in his speech while he is flimsy in Religion, he may not be safe from speaking the word which will necessitate the wrath of Allah and His abhorrence on him, or he may speak a word with which he will become a disbeliever, and withdrawn from the Religion of Islam. We seek refuge with Allah.

These issues frequently occur at periods of sedition, particularly in the last days [of the world],

as [was reported] in the Sahih of Al-Bukhari and Muslim on the authority of Abu Huraira (may Allah be pleased with him) that the Prophet (S.A.W) has indeed said:

«بَـادِرُوا بِالأَعْمَـالِ فِتَنًا كَقِطَـعِ اللَّيْـلِ الْمُظْلِمِ يُصْـبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِيْ كَافِرًا أَوْ يُمْسِيْ مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا».

Meaning:" Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night during that stormy period. A man would be a Muslim in the morning and an unbeliever in the evening or he would be a believer in the evening and an unbeliever in the morning, and would sell his faith for worldly goods.

We seek from Allah safety and protection from the causes of His wrath and His abhorrence.

That was why the fear of the companions of the Prophet (S.A.W) and their subsequent followers from falling in any of the acts of hypocrites became intensified.

Bukahri has said in his [book] Assahih:

Ibnu Abi Mulaika has said: I met thirty from the companions of the prophet (S.A.W) each one of them was afraid of being among the hypocrites, none of them said that he was on a degree of faith as that of [angel] Gabriel and [angel] Mika'il.

And it is reported that Alhasan usually say: no one fears it [i.e, hypocrisy] except a believer and no one feels safe from it except a hypocrite.

Zaid bin Wahab said:" a man among the hypocrites died, so Huzaifa did not pray on [his] corpse, so Umar said to him, is he among the people? [i.e, hypocrites] he said: yes. Umar then said to him: please am I among them? He said: no, and I will never inform anyone of it after you.
Reported by Ibn Abi Shaibah.

Huzaifa ibnul Yaman (may Allah be pleased with him) has been informed secretly of the names of the hypocrites by the Prophet (S.A.W). Thus, he is the most knowledgeable of this nation concerning the characters of hypocrites, their rules and hypocritical acts. The companions of the Prophet (S.A.W) know his position in that respect, because of that Umar normally observe him when a funeral is forwarded, if he does not see Huzaifa [among those who come to] pray on the copes he does not pray on it, and he deputizes one to pray on it so that he may not disclose the secrete of the Prophet (S.A.W)

Lesson ten:
Warning against hypocrisy (2\3)

The way to integrity and freedom from hypocrisy is by following the guidance of Allah (the Almighty and the Exalted) as Allah (the Most high) said concerning the hypocrites:

﴿ وَلَوۡ أَنَّا كَتَبۡنَا عَلَيۡهِمۡ أَنِ ٱقۡتُلُوٓاْ أَنفُسَكُمۡ أَوِ ٱخۡرُجُواْ مِن دِيَٰرِكُم مَّا فَعَلُوهُ إِلَّا قَلِيلٞ مِّنۡهُمۡۖ وَلَوۡ أَنَّهُمۡ فَعَلُواْ مَا يُوعَظُونَ بِهِۦ لَكَانَ خَيۡرٗا لَّهُمۡ وَأَشَدَّ تَثۡبِيتٗا ٦٦ وَإِذٗا لَّأٓتَيۡنَٰهُم مِّن لَّدُنَّآ أَجۡرًا عَظِيمٗا ٦٧ وَلَهَدَيۡنَٰهُمۡ صِرَٰطٗا مُّسۡتَقِيمٗا ٦٨ وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقٗا ٦٩ ذَٰلِكَ ٱلۡفَضۡلُ مِنَ ٱللَّهِۚ وَكَفَىٰ بِٱللَّهِ عَلِيمٗا ٧٠ ﴾ [النساء: 66-70].

Meaning:"… But if they had done what they were instructed, it would have been better for them and a firmer position for them in faith (66). And then We would have given them from Us a great reward (67). And We would have guided them to a straight path (68). And whoever obeys Allah and His Messenger- those will be with the ones upon whom Allah bestows favor, among the Prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent

are those as companions (69). That is the bounty from Allah, and sufficient is Allah as knower (70). Q4: V66-70.

And it is with this you will know that the hypocrites actually suffered a great loss as a result of their turning away from the guidance of Allah, for they have certainly missed the gratification of Allah, His favor, mercy, great reward and the companionship of His Prophets, the steadfast affirmers of truth, the martyrs and the righteous. And they fell into their evil deeds such as their disproof of Allah and His Messenger, their evil assumption about Allah, and their followership of what angers Allah, and their dislike for what He loves and pleases, and their effort towards fighting against the Religion of Allah with their sayings and actions, and their alliance with the unbelievers from the people of the Book and the polytheists and their patronage for them against Muslims, and their harm to the believers. So, they deserved an intense punishment for the consequence of their crime. Allah (the Exalted) said:

﴿وَيُعَذِّبَ ٱلۡمُنَٰفِقِينَ وَٱلۡمُنَٰفِقَٰتِ وَٱلۡمُشۡرِكِينَ وَٱلۡمُشۡرِكَٰتِ ٱلظَّآنِّينَ بِٱللَّهِ ظَنَّ ٱلسَّوۡءِۚ عَلَيۡهِمۡ دَآئِرَةُ ٱلسَّوۡءِ وَغَضِبَ ٱللَّهُ عَلَيۡهِمۡ وَلَعَنَهُمۡ وَأَعَدَّ لَهُمۡ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرٗا ٦﴾ [الفتح: 6].

Meaning: "And that He may punish the hypocrites, men and women, and the polytheist, men and women- those who assume about Allah an assumption of evil nature. Upon them is a

misfortune of evil nature; and Allah has become angry with them and has cursed them and prepared for them Hell, and evil it is as a destination. Q48: V6.

And (the Exalted) said:

﴿ذَٰلِكَ بِأَنَّهُمُ ٱتَّبَعُواْ مَآ أَسخَطَ ٱللَّهَ وَكَرِهُواْ رِضوَٰنَهُۥ فَأَحبَطَ أَعمَٰلَهُم ٢٨﴾ [محمد: 28].

Meaning: "That is because they followed what angered Allah and disliked His pleasure, so He rendered worthless their deeds. Q47: V28.

And because of the contradiction between their external and their internal, they fell into hideous and dispraise acts of lying, deception, treason, immorality and breach of promise. These have been their characters with which they are detected.

The acts of hypocrites are of two categories;

The first category: acts of paganism; whoever commits them is a disbeliever in Allah (the Almighty), out of the Religion of Islam even if he prayed and fast and claim to be a Muslim.

An example of that includes: disproving Allah and His Messenger, hatred, blasphemy, mockery of Allah and His signs and His Prophet, forming alliance with the unbelievers and supporting them against the Muslims.

Thus, these acts and the likes of it are among the violators of Islam, so whoever falls into them is a disbeliever in Allah (the almighty and the exalted). In fact, he is a pagan, out of the Religion of Islam, but if he manifests Islam, then he is a hypocrite with major hypocrisy.

This category is termed by some scholars as creedal hypocrisy and that is because of the introversion of the heart on infidelity, because these kinds of acts and speeches of infidelity do not emanate from a faithful heart. However, their aim (i.e. the scholars) is not to restrict hypocritical acts to issues of creed.

The second category: Dispraised acts and characters, these acts even though they do not withdraw from [Islam] on their own, only that it is not found except in a pure hypocrite. So, it is necessary for a believer to abstain from it so that there will not be a character among the characteristics of hypocrisy in him. These characters are the ones explained by the Prophet (S.A.W) in his saying:

«آيَةُ الْمُنَافِقِ ثَلاَثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَـدَ أَخْلَـفَ، وَإِذَا اؤْتُمِنَ خَانَ». [متفق عليه].

Meaning:" there are three signs of a hypocrite: when he speaks he lies, when he makes a promise he fails, and when he is trusted he betrays. Transmitted by Bukari and Muslim on the authority

of Abu Huraira (may Allah be pleased with him) and, in another narration by Muslim [he said]:

«آيَــةُ الْمُنَــافِقِ ثَلاَثٌ وَإِنْ صَــامَ وَصَــلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ».

Meaning:" there are three signs of a hypocrite, even if he observed fast and prayed and asserted that he was a Muslim". In the transmission of Ahmad the Prophet said:

«ثلاثٌ إذا كُنَّ في الرجُّلِ فهو المُنافِقُ الخَالِصُ...» الحديثَ، بنحوِه

Meaning:" Three signs if they are found in a man, he is then a pure hypocrite... to the end of the hadith with an approximate wordings. And in Sahih of Al- Bukhari and Muslim on the authority of Abdullah ibn Amr ibn Al'as (may Allah be pleased with them) he said: the Prophet (S.A.W) has said:

«أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَـانَتْ فِيـهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَـاقِ حَتَّى يَـدَعَهَا: إِذَا اؤْتُمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَـمَ فَجَر».

Meaning:" Four characteristics anyone who possessed them is a pure hypocrite and anyone who possessed one of them possessed a characteristic of hypocrisy till he abandons it: when he talks he lies, when he makes a covenant he acted treacherously, and when he quarreled he deviated from the truth.

Therefore, whoever has the habit of lying in his

speech, betrayal when he promises, and when he is trusted he acts treacherously, he is then a pure hypocrite. And [the word] (إذا) [i.e, (if)] which is not used to mean extent, implies repetition and numerousness, and this will exclude a person from whom these acts occurs in rarity and negligibly. Thus, he has committed a sinful act and an act from the acts of the hypocrites, but he will not become a hypocrite or someone with a character of hypocrisy, until he becomes used to it or is popularly known with it.

Chapter: concerning someone in whose heart is faith and hypocrisy.

As for the Major hypocrisy, it cannot be combined together with faith [in ones heart at the same time] rather; its companion is a disbeliever in Allah (the Almighty and the Exalted), even if he observed fast and prayed and asserted that he was a Muslim, because infidelity destroys the whole acts, and faith and infidelity do not join together in a heart. Allah the Exalted said:

﴿ وَمَن يَكۡفُرۡ بِٱلۡإِيمَٰنِ فَقَدۡ حَبِطَ عَمَلُهُۥ وَهُوَ فِي ٱلۡأٓخِرَةِ مِنَ ٱلۡخَٰسِرِينَ ٥ ﴾ [المائدة: 5].

Meaning: "And whoever denies the faith- his work has become worthless, and he, in the Hereafter, will be among the losers. Q5: V5.

But as to the Minor hypocrisy which does not

withdraws from the Religion, there may be in the heart of a Muslim some of its characters, as indicated by the above *hadith* of Abdullah ibn Amr bin Al'as. And in Sahih of [Imam Muslim] on the authority of Abu Hurairah, (may Allah be pleased with him) that the Prophet (S.A.W) said:

«مَنْ مَاتَ وَلَمْ يَغْـزُ وَلَمْ يُحَـدِّثْ بِـهِ نَفْسَـهُ مَـاتَ عَلَى شُعْبَةٍ مِنْ نِفَاقٍ» [رواه مسلم].

Meaning: “whoever dies without fighting in the way of Allah, nor did he express any desire for *Jihad*, died on a branch of hypocrisy".

Huzaifa bin Alyaman (may Allah be pleased with them) said: hearts are of four [different] types;

- A Laminated heart and that is the heart of hypocrite.

- An uncircumcised heart and that is the heart of a disbeliever.

- A hairless heart as if in it is a lamp which blooms and that is the heart of a believer.

- And a heart in which there is hypocrisy and faith, its example is like an ulcer which is supplied with pus and blood, and similar to a tree which is irrigated by pernicious and nice water, whatever prevails on it dominates.

Reported by Ibn Abi Shaibah in his [book]*Musannaf* and in the book of Iman, and

Albaniy authenticated it. However, it is considered weak by some scholars because of a cut in its chain of narration but its meaning is authentic.

A laminated heart is the inclined heart.

Aliyu bin Abi Talib (may Allah be pleased with him) said: Faith begins in the heart [in the form of] a white dot, whenever it increases, the brightness increases until the heart becomes fully brighten. While hypocrisy begins in the heart [in the form of] a black dot, whenever it increases, the darkness increases until the heart becomes dark totally. Reported by Ibn Abi Shaibah in the book of Iman, and Albayhaqy in [his book] Shu'abul Iman, [i.e, the branches of faith].

The essence of this is that, a Muslim may have hypocrisy in him and it may be much or less depending on the level of his faith and his obedience to Allah (the great and the Exalted). Thus, among them is one who may have in him attitudes of hypocrisy. Hence, he lies ones or twice, and he sometimes breaches promise and so on.

And among them is one who frequently falls into such acts together with less remembrance of Allah and exceeding the limits of Allah on many occasions by violating the sanctities of (Allah) and negligence in the obligatory acts, and poring over desires and being deceived by ambiguities. Thus,

there will be in his heart to much of hypocrisy and little faith. There is among the Muslims one who almost all the time prays in a hurry and delays it out of its fixed time and performs it in a bad way as in the Sahih of Muslim on the authority of Anas bin Malik (may Allah be pleased with him) he said; I heard the Prophet (S.A.W) saying:

«تِلْكَ صَلاَةُ الْمُنَـافِقِ يَجْلِسُ يَـرْقُبُ الشَّـمْسَ حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيِ الشَّيْطَانِ قَـامَ فَنَقَرَهَا أَرْبَعًا لاَ يَـذْكُرُ اللَّهَ فِيهَا إِلاَّ قَلِيلاً» [رواه مسلم].

Meaning: "that is the Prayer of the hypocrite, he sits watching the Son until when it is between the two hones of the Devil then, he stands up and pecks it four times, he does not remember Allah in it except a little". Reported by Muslim.

Hence, such a person is among those whose heart has been over powered by hypocrisy to the extent that he deserved to be named hypocrite if not for the faith in his heart which prevented him from leaving prayer totally.

The companions of this category often fall into committing minor *Riyaa* , doing acts to please listeners and what invalidates acts such as reminder of it, injury in charity and seeking the world with the acts of the hereafter.

The companions of this category are on a great danger such that this negligence lead them into

committing apostasy from the Religion of Allah (the Almighty) and whoever dies among them in hypocrisy while having faith in his heart, then he will be among the companions of grave offense who were promised intense punishment, but he will not remain eternally in the Hell because of the existence of his Islam. The Prophet (S.A.W) has certainly said:

«يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ ثُمَّ يَقُولُ اللَّهُ تَعَالَى أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ فَيُخْرَجُونَ مِنْهَا قَدِ اسْوَدُّوا فَيُلْقَوْنَ فِي نَهَرِ الْحَيَا، أَوِ الْحَيَاةِ شَكَّ مَالِكٌ - فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحِبَّةُ فِي جَانِبِ السَّيْلِ أَلَمْ تَرَ أَنَّهَا تَخْرُجُ صَفْرَاءَ مُلْتَوِيَةً» [رواه البخاريُّ من حديثِ أبيسَعِيدٍ الخُدْريِّ].

Meaning:" The people of Paradise will enter Paradise and the people of Hell will go to Hell. Then, Allah will say (to the Angels around Hell): bring out whoever has in his heart faith equal to the weight of a grain of mustard seed. So, they will be taken out but (by then) they had already become blackened (charred). Then they will be put in the river of Hayat [i.e., life] and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted?" Reported by Albukhari from the narration of Abu Sa'id Alkhudri (may Allah be pleased with him)

But he who commits a violator among the

violators of Islam, such as mockery of the Religion, abusing the Prophet (S.A.W) and supporting the disbelievers against Muslims is then a disbeliever, withdrawn from Islam and, faith has been detached from his heart, we seek refuge with Allah.

Chapter: the repentance of a hypocrite.

If a hypocrite repents from hypocrisy before his death and he corrects his deed, and he resort to Allah and become sincere to Him (the great and the exalted) in Religion, then his repentance is authentic and accepted. Allah (the Exalted) said:

﴿إِنَّ ٱلْمُنَٰفِقِينَ فِي ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ١٤٥ إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَٱعْتَصَمُوا۟ بِٱللَّهِ وَأَخْلَصُوا۟ دِينَهُمْ لِلَّهِ فَأُو۟لَٰٓئِكَ مَعَ ٱلْمُؤْمِنِينَ وَسَوْفَ يُؤْتِ ٱللَّهُ ٱلْمُؤْمِنِينَ أَجْرًا عَظِيمًا ١٤٦ مَّا يَفْعَلُ ٱللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنتُمْ وَكَانَ ٱللَّهُ شَاكِرًا عَلِيمًا ١٤٧﴾ [النساء: 145-147].

Meaning: "indeed, the hypocrites will be in the lowest depth of the Fire- and never will you find for them a helper (145). Except for those who repent, correct themselves, hold fast to Allah, and are sincere in their Religion for Allah, for those will be with the believers. Allah is going to give the believers a great reward (146). What would Allah do with [i.e, gain from] your punishment if you are grateful and believe? And ever is Allah Appreciative and knowing (147). Q4: V145-147.

Likewise, the Muslim in whom is an attitude of hypocrisy, if he repents from it and forsakes that attitude Allah will forgive him, and he will become free from hypocrisy.

There is in regards to this issue a funny riddle forwarded by Huzafa ibn Yaman (may Allah be pleased with them) to the students of Abdullah bin Mas'ud (may Allah be pleased with him), for he stood over them in the presence of Abdullahi bin Mas'ud saluted them and said: verily, hypocrisy has been revealed on some people that were more pious than you, Abdullah bin Mas'ud –on hearing that - smiled because he got what he meant. The companions of ibn Mas'ud then said; glory be to Allah!! Allah has indeed said:

﴿إِنَّ لمُنٰفِقِينَ فِي ﴿لدَّرۡكِ لۡأَ سفَلِ مِنَ ﴿لنَّارِ﴾ [النسـاء: 145].

Meaning:" Indeed, the hypocrites will be in the lowest depth of the Fire. Q4: V145.

Then, after the dispersal of the council, Huzaifa said to Aswad bin Yazid Annakha'i- one of the copanions of Ibn Mas'ud: verily, hypocrisy has been revealed on some people that were more pious than you and they repented and Allah accept their repentance.

In another narration he said: And they, when they repented became better than you.

And he mean by them, some of those whom were hypocrites during the time of the Prophet (S.A.W) and then repented, corrected (their deeds) and perfected their Islam. Thus, they became better than those who came after them from the *Tabiu'n*, because of their companionship [with the Prophet (S.A.W)] and their jihad with him. (This narration has been transmitted by Albukhari in his Sahih).

Chapter: It is necessary for the believers to practice what will save them from hypocritical attitudes and the acts of hypocrites. Among that is the repetition of repentance and seeking for [Allah's] forgiveness, and being cautious of the limits of Allah and glorifying His commands and disassociation from polytheism and its companions, observing prayers, giving out charities, sincerity to Allah, His Messenger, His Book and to the leaders and the general Muslims.

And among that is love for jihad in the cause of Allah and expressing desire for that.

Among that also is enjoining what is right and forbidding what is wrong and advising each other on truth, and advising each other on patience and encouraging one another on feeding the poor and disbursement for the sake of Allah faithfully and hoping to attain Allah's rewards.

For whoever does that is saved from hypocrisy.

It is transmitted in *Almusnad* and other hadith

books from the narration of Umar bin Alkhattab (may Allah be pleased with him) he said; that the Prophet (S.A.W) has indeed, said:

«مَنْ سَرَّتْهِ حَسَنَتُهُ وَسَاءَتْهُ سَيِّئَتُهُ فَهُوَ مُؤْمِنٌ».

Meaning:" whoever is pleased with his good deed and sad with his bad deed is a believer.

Thus, whoever falls into sin and his sin grieved him that is an example of good faith in him and a hope for his repentance, seeking of forgiveness and conciliation. And whoever is pleased with his sin, and is gladden by his evil deed, that is a sign of hypocrisy in his heart.

It is reported in the [book of] *Sunan* of Attirmidhy on the authority of Abu Huraira (may Allah be pleased with him) he said; the Prophet (S.A.W) said:

«خَصْلَتَانِ لَا تَجْتَمِعَانِ فِي مُنَافِقٍ، حُسْنُ سَمْتٍ، وَلَا فِقْهٌ فِي الدِّينِ».

[صححه الألبانيُّ].

Meaning: "Two characters can never be joined together in the heart of a hypocrite, good will and understanding in Religion. Authenticate by Albany.

Lesson eleven:
warning against hypocrisy (3\3)

The punishment of a hypocrite:

Allah the (Exalted) has made the punishment of the hypocrites to be among the worst of punishments in this world and in the hereafter (and) an appropriate recompense to their deeds.

As for this world, they will be punished by a seal on their hearts and deprivation from understanding knowledge and guidance. Besides that, Allah will put in their hearts, doubts and suspicions that will not be detached from them forever. As such, they are among the most confused and hesitant people, and that is because they wanted to deceive Allah and the believers and their deception reversed unto them so they suffered bad consequences of their deceptions and the outcome of their tricks. So, whenever they make any plan against Islam and Muslims, Allah makes its consequence worst on them from where they are not conscious of. Thus, they increase in the acts of infidelity and hypocrisy, and their

punishments will be in multiple, one after the other. Allah (the Exalted) said:

﴿ فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ٣﴾ [المنافقون: 3].

Meaning: "So their hearts were sealed over, and they do not understand. Q63: V3.

And (the Exalted) said:

﴿أُولَٰئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ فَمَا رَبِحَت تِّجَٰرَتُهُمْ وَمَا كَانُوا۟ مُهْتَدِينَ ١٦ مَثَلُهُمْ كَمَثَلِ ٱلَّذِي ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ ذَهَبَ ٱللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِى ظُلُمَٰتٍ لَّا يُبْصِرُونَ ١٧ صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُونَ ١٨﴾ [البقرة: 16-18].

Meaning: "Those are the ones who purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided (16).Their example is that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not see (17). Deaf, dumb and blind- so they will not return [to the right path](18). Q2: V16-18.

And the (exalted) said:

﴿إِنَّ ٱلْمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمْ﴾ [النساء: 142].

Meaning: "Indeed, the hypocrites (think to) deceive Allah, but he is deceiving them. Q4: V142.

The deception of Allah to them means punishing them with the kind of their deeds, and that is a

punishment on them because of the ugliness of their speeches and actions and their bad assumption of Allah (the Almighty and the Exalted) and their deception to Allah and to the believers and their opposition to Allah and fight against His Religion with cunning and deception.
Hence, by indulging in these acts, they are only deceiving themselves as Allah (the Exalted) said: ﴿يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُواْ وَمَا يَخۡدَعُونَ إِلَّآ أَنفُسَهُمۡ وَمَا يَشۡعُرُونَ ٩﴾ [البقرة: 9].

Meaning: "They [think] to deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not. Q2: V9

For they do not perceive that they are only deceiving themselves. Rather, they wish for themselves an untrue desideratum and they rush after it to the extent that it inveigled and fascinated them. And they increase in sin, disbelief, disobedience, offence and misguidance (through their deeds) while they think they are doing good deeds.

And they, in all that, have only harmed themselves; they have not harmed Allah with anything neither have they harm the Prophet, nor the believers and followers of the guidance of Allah (the Almighty and the Exalted).

Among what they will be punished with in this

world is their wealth and children until the departure of their souls, as Allah (the Exalted) Said:

﴿ وَلَا تُعۡجِبۡكَ أَمۡوَٰلُهُمۡ وَأَوۡلَٰدُهُمۡۚ إِنَّمَا يُرِيدُ ٱللَّهُ أَن يُعَذِّبَهُم بِهَا فِي ٱلدُّنۡيَا وَتَزۡهَقَ أَنفُسُهُمۡ وَهُمۡ كَٰفِرُونَ ٨٥ ﴾ [التوبة: 85].

Meaning: "And let not their wealth and children impress you. Allah only intends to punish them through them in this world and that their souls should depart [at death] while they are disbelievers. Q9: V85.

Among what they will be punished with also is what Allah will put in people's heart of hatred towards them no matter how they show love or affection to them, and that is because they seek people's pleasure in exchange for Allah's discontentment, and they prefer this world to the hereafter, and they follow what angered Allah and hate His pleasure and they turn away from following the guidance of Allah. Thus, they subjected themselves to different kinds of fear, sadness, misguidance, and misfortune, which Allah decreed on whoever turned away from following His guidance.

Allah (the Exalted) said concerning a group among them:

﴿ لَا يَزَالُ بُنۡيَٰنُهُمُ ٱلَّذِي بَنَوۡاْ رِيبَةٗ فِي قُلُوبِهِمۡ إِلَّآ أَن تَقَطَّعَ قُلُوبُهُمۡۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ١١٠ ﴾ [التوبة: 110].

Meaning: "Their building which they build will not cease to be a [cause of] scepticism in their hearts until their hearts are cut [i.e, they died]. And Allah is Knowing and wise. Q9: V110.

Some scholars of *tafsir* [commentary of the Qur'an] said: this exception, [i.e, until their hearts are cut] is an ironical exception that is a mockery from Allah of them.

It is an appropriate recompense for their plan against the believers, their mockery of them and their machination against them in order to make things ambiguous to them and mislead them form the way of Allah. As a result of that, they are afflicted with suspicion in their hearts as a punishment for them and it will never be detached from their heart until they meet Allah (the Almighty and the Exalted).

This is besides what will befall them of special punishments as consequence of their deeds, for indeed, Allah (the Exalted) has fixed for some sins special punishments, to serve as rewards commensurate to deeds as Allah (the Exalted) said regarding a group of them.

﴿ٱلَّذِينَ يَلۡمِزُونَ ٱلۡمُطَّوِّعِينَ مِنَ ٱلۡمُؤۡمِنِينَ فِي ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهۡدَهُمۡ فَيَسۡخَرُونَ مِنۡهُمۡ سَخِرَ ٱللَّهُ مِنۡهُمۡ وَلَهُمۡ عَذَابٌ أَلِيمٌ ٧٩﴾ [التوبة: 79].

Meaning: "Those who criticize the contributors

among the believers concerning [their] charities and criticize the ones who find nothing [to spend] except their effort, so they ridicule them- Allah will ridicule them, and they will find a painful punishment. Q9: V79.

Thus, their punishment for ridiculing the believers was the ridicule of Allah of them as an equivalent reward.

And the hypocrites frequently fall into sins that have punishment commensurate to the deed in this world before the hereafter, as stated in the tradition [of the Prophet (S.A.W)] that indeed, whoever searches for the defects of a Muslim, Allah will search for his defects, whoever harmed a Muslim, Allah will harm him and whoever causes difficulty upon a Muslim, Allah will cause difficulty upon him and whoever forsake a Muslim, Allah will forsake him and whoever exert pressure on a Muslim, Allah will exert pressure on him.

The hypocrites are people of evil plots. Allah (the Exalted) has said:

﴿وَلَا يَحِيقُ ٱلۡمَكۡرُ ٱلسَّيِّئُ إِلَّا بِأَهۡلِهِۦ﴾ [فاطر: 43].

Meaning:"...but the evil plot does not encompass except its own people. Q35: V43

This is the explanation of some of the punishments that will befall them in this world.

As for the life after death, verily they, when they

die and entered into their graves, they will certainly be in a great punishment, permanent wretchedness and an Uninterrupted heartbreak. Anas bin Malik (may Allah be pleased with him) narrated that the Prophet (S.A.W) said:

«إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ أَتَاهُ مَلَكَانِ فَيُقْعِدَانِهِ فَيَقُولاَنِ مَا كُنْتَ تَقُولُ فِي الرَّجُلِ لِمُحَمَّدٍ فَأَمَّا الْمُؤْمِنُ فَيَقُولُ أَشْهَدُ أَنَّهُ عَبْدُ اللهِ وَرَسُولُهُ فَيُقَالُ لَهُ انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللَّهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ فَيَرَاهُمَا جَمِيعًا قَالَ قَتَادَةُ: وَذُكِرَ لَنَا أَنَّهُ يُفْسَحُ فِي قَبْرِهِ ثُمَّ رَجَعَ إِلَى حَدِيثِ أَنَسٍ قَالَ: وَأَمَّا الْمُنَافِقُ وَالْكَافِرُ فَيُقَالُ لَهُ مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ فَيَقُولُ لاَ أَدْرِي كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ فَيُقَالُ لاَ دَرَيْتَ، وَلاَ تَلَيْتَ وَيُضْرَبُ بِمَطَارِقَ مِنْ حَدِيدٍ ضَرْبَةً فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ غَيْرَ الثَّقَلَيْنِ» [متفق عليه].

Meaning:" When the servant is placed in his grave and his companions retrace their steps, he hears the noise of their footsteps, then two angels come to him and sit him and say to him: What do you have to say about this person (the Holy Prophet) ? As for the believer, he would say: I bear testimony to the fact that he is a servant of Allah and His Messenger. Then it would be said to him: Look at your seat in the Hell- Fire, for Allah has substituted (your seat) with a seat in Paradise. Allah's Messenger (May peace be upon him) said: He would be shown both seats. But as for the hypocrite and non-believer, he will say to the

angels, 'I do not know, but I used to say what the people used to say! It will be said to him, 'Neither did you know nor did you take the guidance (by reciting the Quran).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatever approaches him except human beings and jinns." Reported by Bukhari and Muslim.

In addition to what will befall them of a special punishment due to some of their sins, as it was authentic in the [Prophetic] tradition that he who recites Qur'an and rejects it, and sleeps without observing congregational prayers will be punished in his grave. Likewise, the fornicators, those who consume usury, the backbiters, the talebearers, the false talkers, those who hindered *zakah* [i.e, charity] and those who break their fast before time, all of these [people] authentic traditions have stated that they will be punished in their graves, and the hypocrites commit most of these acts.

But as for the hereafter, authentic traditions of the Prophet (S.A.W) have indicated that when it is Judgment Day, and Allah assembled people in one place for judgment and then ordered that the unbelievers [be thrown] into the Hell Fire, there will be left in the [courtyard] the believers, the hypocrites and the remnant of the people of the book in the courtyard. The Prophet (S.A.W) said:

«فيُكْشَفُ عن سَاقٍ فلا يَبْقَى أحَدٌ كانَ يَسْـجُدُ طَائِعًا في الــدنيا إلا أذِنَ له في السُّــجودِ، ولا يَبْقَى أحَــدٌ كــانَ يَسْجُدُ رِياءً أو نِفاقًا إلا صَارَ ظَهْرُه طَبَقَةً وَاحِـدَةً كُلَّما أرادَ أن يَسْـجُدَ خَـرَّ لِقَفَـاهُ...». «وذَلِـكَ المُنـافِقُ، وذلك الـذي يَسْخَطُ اللهُ عليه». والحديثُ في صَحِيحِ مُسلمٍ من حديثِ أبي هُرَيرةَ رضِي اللهُ عنه.

Meaning: "And the *[Sa’aq]* Leg would be laid bare. Those who used to prostrate themselves before God obediently would be permitted by God to prostrate themselves. But there would remain one who used to prostrate out of fear (of people) and ostentation, Allah would make his back as one piece, and whenever he attempts to prostrate, he would fall on his back.

And during accountability [on Judgment Day] a hypocrite would be brought and Allah will remind him of His blessings, the hypocrite would then say: O, my Lord, I affirmed my faith in Thee and in Thy Book and in Thy Messenger and I observed prayer and fasts and gave charity, and he would speak in good terms like this as he would be able to do. And He [Allah] would say: Well, We will bring our witnesses to you. And the man would think in his mind who would bear witness upon him and then his mouth would be sealed and it would be said to his thighs, flesh and bones, speak! And his thighs, flesh and bones would bear witness to his deeds and it would be done so that he should not be able

to make any excuse for himself. And such is the hypocrite; such is he with whom Allah is annoyed. (This narration is in the *Sahih* of *Imam* Muslim from the narration of Abu Hurairah (may Allah be pleased with him).

And when the bridge is set over the Hell and an order is given to cross over it, those in the courtyard will be given light in proportion to their deeds. The hypocrites will be given light similar to them as a trial to them, until when they are on the bridge the light of the hypocrites goes off and the light of the believers become full as Allah (the Exalted) said:

لَهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۖ يُحۡيِۦ وَيُمِيتُۖ وَهُوَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ ٢ هُوَ ٱلۡأَوَّلُ وَٱلۡأٓخِرُ وَٱلظَّٰهِرُ وَٱلۡبَاطِنُۖ وَهُوَ بِكُلِّ شَيۡءٍ عَلِيمٌ ٣ هُوَ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ فِي سِتَّةِ أَيَّامٖ ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِۖ يَعۡلَمُ مَا يَلِجُ فِي ٱلۡأَرۡضِ وَمَا يَخۡرُجُ مِنۡهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعۡرُجُ فِيهَاۖ وَهُوَ مَعَكُمۡ أَيۡنَ مَا كُنتُمۡۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٌ ٤ لَّهُۥ مُلۡكُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ وَإِلَى ٱللَّهِ تُرۡجَعُ ٱلۡأُمُورُ ٥ يُولِجُ ٱلَّيۡلَ فِي ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيۡلِ وَهُوَ عَلِيمُۢ بِذَاتِ ٱلصُّدُورِ ٦ ءَامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَأَنفِقُواْ مِمَّا جَعَلَكُم مُّسۡتَخۡلَفِينَ فِيهِۖ فَٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَأَنفَقُواْ لَهُمۡ أَجۡرٞ كَبِيرٞ ٧ وَمَا لَكُمۡ لَا تُؤۡمِنُونَ بِٱللَّهِ وَٱلرَّسُولُ يَدۡعُوكُمۡ لِتُؤۡمِنُواْ بِرَبِّكُمۡ وَقَدۡ أَخَذَ مِيثَٰقَكُمۡ إِن كُنتُم مُّؤۡمِنِينَ ٨ هُوَ ٱلَّذِي يُنَزِّلُ عَلَىٰ عَبۡدِهِۦٓ ءَايَٰتِۭ بَيِّنَٰتٖ لِّيُخۡرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِۚ وَإِنَّ ٱللَّهَ بِكُمۡ لَرَءُوفٞ رَّحِيمٞ ٩ وَمَا لَكُمۡ أَلَّا تُنفِقُواْ فِي سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ لَا يَسۡتَوِي مِنكُم مَّنۡ أَنفَقَ مِن قَبۡلِ ٱلۡفَتۡحِ وَقَٰتَلَۚ أُوْلَٰٓئِكَ أَعۡظَمُ دَرَجَةٗ مِّنَ ٱلَّذِينَ أَنفَقُواْ مِنۢ بَعۡدُ وَقَٰتَلُواْۚ وَكُلّٗا وَعَدَ ٱللَّهُ ٱلۡحُسۡنَىٰۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ

١٠ مَّن ذَا ٱلَّذِي يُقۡرِضُ ٱللَّهَ قَرۡضًا حَسَنٗا فَيُضَٰعِفَهُۥ لَهُۥ وَلَهُۥٓ أَجۡرٞ كَرِيمٞ ١١ يَوۡمَ تَرَى ٱلۡمُؤۡمِنِينَ وَٱلۡمُؤۡمِنَٰتِ يَسۡعَىٰ نُورُهُم بَيۡنَ أَيۡدِيهِمۡ وَبِأَيۡمَٰنِهِم بُشۡرَىٰكُمُ ٱلۡيَوۡمَ جَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ١٢ يَوۡمَ يَقُولُ ٱلۡمُنَٰفِقُونَ وَٱلۡمُنَٰفِقَٰتُ لِلَّذِينَ ءَامَنُواْ ٱنظُرُونَا نَقۡتَبِسۡ مِن نُّورِكُمۡ قِيلَ ٱرۡجِعُواْ وَرَآءَكُمۡ فَٱلۡتَمِسُواْ نُورٗا فَضُرِبَ بَيۡنَهُم بِسُورٖ لَّهُۥ بَابُۢ بَاطِنُهُۥ فِيهِ ٱلرَّحۡمَةُ وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلۡعَذَابُ ١٣ يُنَادُونَهُمۡ أَلَمۡ نَكُن مَّعَكُمۡۖ قَالُواْ بَلَىٰ وَلَٰكِنَّكُمۡ فَتَنتُمۡ أَنفُسَكُمۡ وَتَرَبَّصۡتُمۡ وَٱرۡتَبۡتُمۡ وَغَرَّتۡكُمُ ٱلۡأَمَانِيُّ حَتَّىٰ جَآءَ أَمۡرُ ٱللَّهِ وَغَرَّكُم بِٱللَّهِ ٱلۡغَرُورُ ١٤ فَٱلۡيَوۡمَ لَا يُؤۡخَذُ مِنكُمۡ فِدۡيَةٞ وَلَا مِنَ ٱلَّذِينَ كَفَرُواْۚ مَأۡوَىٰكُمُ ٱلنَّارُۖ هِيَ مَوۡلَىٰكُمۡۖ وَبِئۡسَ ٱلۡمَصِيرُ ١٥ [الحديد: 2-15].

Meaning: "On the day you see the believing men and believing women, their light proceeding before them and on their right, [it will be said], and “Your good tidings today are [of] gardens beneath which rivers flow, wherein you will abide eternally, that is the greatest success (12) On the [same] Day the hypocrites, men and women will say to those who believed, "Wait for us that we may acquire some of your light." It will be said, "Go back behind you and seek light." And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment (13) They [i.e, the hypocrites] will call to them [i.e, the believers], "Were we not with you?" they will say, "Yes, but you afflicted yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allah. And the deceiver [i.e, Satan] deceived you concerning Allah (14) So today no ransom will be taken from

you or from those who disbelieved. Your refuge is Fire. It is most worthy of you, and wretched is the destination (15)." Q57: V12-15.

But as for their punishment in the Hell fire, that is the degrading, painful, ruinous and a permanent punishment. Allah has decreed for them the lowest depth in it. Thus, they are among the worst of the companions of the Hell in punishment.

Allah (the Exalted) said:

﴿إِنَّ ٱلۡمُنَٰفِقِينَ فِي ٱلدَّرۡكِ ٱلۡأَسۡفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمۡ نَصِيرًا ١٤٥﴾ [النساء: 145].

Meaning: "Indeed, the hypocrites will be in the lowest depth of the Fire- and never will you find for them helper. Q4: V145.

And they, because of their hidden disbelief and their ally to the unbelievers, Allah combined them together with the unbelievers in the Hell Fire as Allah the Exalted said:

﴿إِنَّ ٱللَّهَ جَامِعُ ٱلۡمُنَٰفِقِينَ وَٱلۡكَٰفِرِينَ فِي جَهَنَّمَ جَمِيعًا ١٤٠﴾ [النساء: 140].

Meaning: "Indeed, Allah will gather the hypocrites and disbelievers in the Hell all together. Q4: V140. And Allah (the Exalted) said:

﴿وَعَدَ ٱللَّهُ ٱلۡمُنَٰفِقِينَ وَٱلۡمُنَٰفِقَٰتِ وَٱلۡكُفَّارَ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَاۚ هِيَ حَسۡبُهُمۡۖ وَلَعَنَهُمُ ٱللَّهُۖ وَلَهُمۡ عَذَابٞ مُّقِيمٞ ٦٨﴾ [التوبة: 68].

Meaning: "And Allah has promised the hypocrites, men and women and the disbelievers

the fire of Hell, wherein they will abide eternally. It is sufficient for them. And Allah has coursed them, and for them is an enduring punishment. Q9: V68.

Lesson twelve:
Nullifiers of Islam

If we have understood that a servant will never be a Muslim until he testifies to the two testimonies. That is, testifying that no deity is worthy of worship except Allah and testifying that Muhammad is the messenger of Allah. Thus, he professes the unity of Allah and he follows the Prophet (S.A.W) and by so [doing] he becomes a Muslim.

And we have understood that the implication of testifying that there is no deity worthy of worship except Allah is sincerity to Allah alone in worship, and that servitude is built upon love, glorification and compliance.

And we understood that testifying that Muhammad is the Messenger of Allah, implies loving, believing and obeying him. Whoever commits what violates these two testimonies is out of the Religion of Islam. Hence, he is a disbeliever in Allah (the Almighty and the Exalted) and [a disbeliever in] His Messenger (S.A.W) even if he

observed prayer, fasting and claimed to be Muslim.

That is why, whoever lacked one of these things: sincerity to Allah in worship, love for Allah and glorifying Him, submission to Him and loving the Prophet (S.A.W), proving him and obeying him- is not a Muslim. If this apostasy happens to be total, that is, he has not establish the necessary rights of the two testimonies from his initial stage, he is then a pure unbeliever, and if he manifests Islam in that manner, then, he is a hypocrite.

But as for one who was a Muslim carrying out all necessary rights of the two testimonies, and after then one of these things falls short in his affairs after he has professed Islam, then, he is an unbeliever who has turned away from the Religion of Islam.

Apostasy can occur from anything whether speech or action or creed which results to the absence of the real [meaning of] testimony to the oneness of Allah and to the prophet hood of Muhammad (S.A.W).

And the types of nullifiers which withdraw from the Religion of Islam are numerous and unrestricted to a certain number, but it has meeting roots which are:

The first nullifier: Atheism, this means disproving the existence of Allah (the Exalted).

Among its forms are:

Attributing creation to nature, and believing in the pre-existence of the World. That is, to believe that among creatures there is that which has no beginning in eternity.

The second nullifier: major polytheism; that is attributing partner to Allah (the Great and the Exalted) and it is of different kinds:

The first kind: polytheism in worship, which means performance of any act of worship to other than Allah (the Great and the Exalted) such as invocation or sacrifice or vow or seeking of help or call for help or seeking of refuge or other than that. Among its forms are:

1- What the worshipers of Idols, Prophets and men of God do by invoking them and seeking intercession from them, satisfaction of needs, bringing benefits and protection from harm. Whoever commits this is a polytheist, unbeliever even if he claims to be a Muslim and utters [the testimony] La'ilaha –illa-llah and he prays, gives charity, fasts, goes for pilgrimage and performs all kinds good. Thus, the major shirk destroys deeds and nullifies the Religion of Islam.

2- What magicians do and some of those who go to them such as slaughtering for the sake of worship to other than Allah (the Almighty and the

Great) and calling for help from the devils.

The second kind: The attribution of partner to Allah in Deism, among its forms:

1- the believe of some polytheists in their gods and their great men that they have the knowledge of the unseen and they send down rain and they [independently] possess wealth, they cure diseases, they grant children, spouse, wealth and they remove adversity, they eliminate affliction, they satisfy needs and they answer the invocation of their invocators.

2- The belief of the Majus (worshipers of fire)that Being has two creators, light and darkness.

3- The belief of some extremist Sufis and Shiites that some of their great men have the knowledge of the unseen and they have power or authority to dispose of this being and that they respond to invocations and satisfy needs.

And among the [forms of] shirk in deism, is referring legislation to other than what Allah revealed, for whoever legislate with other than Allah's revelation is a taghut [i.e, tyrant] who made himself a partner to Allah in His legislation.

The third kind: polytheism in obedience: that is, following dignified persons in legalizing the unlawful and forbidding the lawful as the

worshipers of taghuts do in obeying them and following them in legalizing what Allah forbids and forbidding what Allah legalized.

Among its forms are:

1- Referring legislation to taghut [false deities]; for whoever refer [legislation] to them willingly and voluntarily is an infidel, unbeliever because of the sayings of Allah (the Exalted):

﴿ أَلَمْ تَرَ إِلَى ٱلَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا۟ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوٓا۟ إِلَى ٱلطَّٰغُوتِ وَقَدْ أُمِرُوٓا۟ أَن يَكْفُرُوا۟ بِهِۦ وَيُرِيدُ ٱلشَّيْطَٰنُ أَن يُضِلَّهُمْ ضَلَٰلًۢا بَعِيدًا ٦٠ ﴾ [النساء: 60].

Meaning: "Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to *taghut*, while they were commanded to reject it; and Satan wishes to lead them far astray. Q4: V60.

However, in the case of one who happens to be in a country where legislation is not based on what Allah revealed, and necessity warrants that he refers (legislation) to someone who he believes protects right and prevents injustice in other to save him from injustice and enable him to attain his right, then, he will not be an infidel, because of the saying of the Prophet (S.A.W) to his companions when he permitted them to migrate to Habasha

[i.e, Ethiopia]:

«إِنَّ بِـأَرْضِ الْحَبَشَـةِ مَلِكًا لَا يُظْلَمُ أَحَـدٌ عِنْـدَهُ، فَـالْحَقُوا بِبِلَادِهِ حَتَّى يَجْعَـلَ اللـهُ لَكُمْ فَرَجًا وَمَخْرَجًا مِمَّا أَنْتُمْ فِيـهِ».
[رَواهُ البَيْهقِيُّ من حديثِ أُمِّ سَلَمَةَل بإسنادٍ حَسَنٍ].

Meaning: "Indeed, there is in the city of Abyssinian, a king who no one is oppressed in his land. Go to his country until God makes a way out for you. Reported by Albaihaqy on the authority of Ummu Salama with a good chain.

And [at that time] Najashi has not embraced Islam yet. Had they been oppressed and necessity demand that they refer to him for judgment; he would have been just to them. This is an evidence that it is permissible to refer a matter to one who is known to be just, and does not allow injustice.

And in conditions of constraint and need which may lead to difficulty, a Muslim who referred legislation to taghut did not in real sense intend that. Thus, he is not an unbeliever.

But as for the kind of litigation which implies adoration to other than Allah, forwarding of sacrifice and asking the fortune-tellers as is done by some idolaters is not permissible under any circumstances.

2- Obedience to evil scholars and tyrant rulers in legalizing [things] that are clearly forbidden in [Islamic] law, and forbidding [things] that are

clearly permissible in [Islamic] law.

The third nullifier: Claiming any attribute among the attributes of Allah, regarding His Deism, Divinity, His names and qualities.

Among its forms are:

1- Invitation of some tyrants to the worship of themselves.

2- Claiming the knowledge of the unseen.

3- Claiming the ability to resurrect the dead.

The forth nullifier: Claiming prophecy.

Claiming Prophecy is disbelief with the consensus of Muslim legal scholars.

Among the things which are affiliated to it in ruling:

He who claims rivalry to the Qur'an and that he is able to reveal the same as what Allah revealed unto His Messengers. Allah the exalted said:

﴿وَمَنۡ أَظۡلَمُ مِمَّنِ ٱفۡتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوۡ قَالَ أُوحِيَ إِلَيَّ وَلَمۡ يُوحَ إِلَيۡهِ شَيۡءٞ وَمَن قَالَ سَأُنزِلُ مِثۡلَ مَآ أَنزَلَ ٱللَّهُ﴾ [الأنعام: 93].

Meaning: "And who is more unjust than one who invents a lie about Allah or says, "It has been inspired to me," while nothing has been inspired to him, and one who says, "I will reveal [something] like what Allah revealed." Q6: V93.

The fifth nullifier: Disproving Almighty Allah and disproving His Messenger (may peace and blessings of Allah be upon him).

For whoever disproves Allah and His Messenger, he is then an infidel, and a non-Muslim by the consensus of the entire Muslim jurists.

Among the forms of this nullifiers,

1- Denying things that are necessarily known in Islam, such as denying the necessity of [five daily] prayers or [compulsory] charity or denying the prohibition of usury or adultery or eating pork.

2- Denying something from the attributes of Allah (the exalted) and His qualities, without any ambiguity due to ignorance, the kind of which he may be excused and without interpretation.

3- Denying anything from the Glorious Qur'an.

4- Claiming contradiction and distortions in the Glorious Qur'an.

5- Denying the traditions of the Prophet (S.A.W).

6- Denying Resurrection and reward.

7- Not considering those who believe in other than Islam as Religion such as the Jews, the Christians, the Magi, the Atheists and the idolaters as unbelievers.

8- Believing that someone is excused from

following the laws of Muhammad (.S.A.W) as Alkhidir was excused from following the laws of Moses (may the blessings of Allah be upon him).

9- Regarding the forbidden things whose prohibition is backed by authentic evidence as permissible, without any ambiguity or interpretation.

10- Proving one who claims prophecy.

11- Claiming that the Message of the Prophet (S.A.W) is just for the Arabs.

12- Claiming that Allah permits invocations to anyone besides Him among the righteous people or other than them.

13- Accusing the mother of the believers A'ishah (Allah be pleased with her) of [adultery] from which Allah has exonerated her, and accusing any of the mothers of the believers as well.

Also, anything which implies disproving Allah and His Messenger is a nullifier among the violators of Islam. However, there is need to differentiate between disproval of the tradition (of the Prophet) that is based on ignorance of its proof or unawareness of it or doubt in its authenticity or an interpretation from he that disproves which will prevent him from being a disbeliever, and the disproval of that whose authentic meaning is

known. The last one is a nullifier without any dispute among the Islamic scholars. But as for the afore-mentioned situations, its companion will not be considered a disbeliever until an evidence is established upon him, and the authenticity of the tradition and its meaning was clear.

The sixed nullifier: Doubt

Doubt is contradictory to the obligatory ratification. So, whoever doubt the veracity of Allah's word and [doubt the veracity of] His Prophet's narration, he is then an infidel, unbeliever.

Among the forms of this nullifier:

1- Doubt in infidelity of one who does not practice the Religion of Islam.

2- Doubt in the resurrection after death.

3- Doubt in the authenticity of the glorious Qur'an, and its prevention from distortion and alteration.

The seventh nullifier: hatred of Allah and His Messenger, and hatred of the religion of Islam

Hatred is contradictory to obligatory love. Thus, whoever hates Allah and His Messenger or hates the Religion of Islam is a disbeliever, out of the Religion.

Among the things which are affiliated to it:

1- Insulting Allah and His Messenger, and insulting the religion of Islam, and disparaging the holy self (of Allah) and disparaging the position of the Prophet (S.A.W)

2- Hatred of the companions (may Allah be pleased with them). Insulting them as a whole, and regarding them as unbelievers unlike one who insults a group of them as a result of ambiguity which befalls him, with this, he has committed a prohibited act but he is not regarded as a disbeliever.

3- Hatred of the Imams of the Religion, narrators of the traditions of the Prophet (S.A.W), bearers of Islamic laws as a whole, and disproving them.

The eighth nullifier: Mockery of Allah, His signs and His Messenger. This is disbelief because it goes against an obligatory love and veneration.

Among the things that will be affiliated to it:

1- To make contempt of the (Holy) Qur'an.

2- Disparagement of any rite among the rites of Islam.

The ninth nullifier: taking disbelievers as allies instead of the believers, this will include two things:

1- Loving them in their Religion and agreeing with it and gratification in it.

2- Assisting the unbelievers against Muslims.

Among the forms of this nullifier:

1- Espionage of Muslims for the benefit of unbelievers.

2- Congratulating the unbelievers on their idolatrous festivals, contentment with what they do of polytheism and disbelief in Allah (the Great and Almighty). But as for one who joins them in order to eat with them or to enjoy with them an unlawful enjoyment in their lewdness and music, while in his heart is hatred for their infidelity and polytheism, in such case, he is on the edge of perdition, and it is feared that when a penalty befalls them, it may involve him.

3- Building places of worship in which other than Allah (the Great and the Exalted) is worshiped, or assisting in building it like the building of churches, monasteries and synagogues. And the building of sepulchers and sceneries in which invocation of other than Allah (the Great and the Exalted) is carried out.

4- Battling against the bearers of [the Islamic] law, among the scholars and propagators [of Islam], exerting pressure on them with the

intention of oppressing the propagation of Islam.

5- Acting towards weakening the Muslims, [causing] enfeeblement to them and enabling the unbelievers to have domination over Muslims.

The tenth nullifier: Turning away from and abandonment (of Islam).

Whoever turned away from obeying Allah and His Messenger is an unbeliever, because he is incompliant to the Religion of Allah (the Exalted) because he neither observes the obligatory acts, nor did he abstains from the unlawful except that which pleases his wish.

Among the forms of this nullifier:

1- To consider obedience to Allah and His Messenger unnecessary upon him, and that it is not obligatory upon him to obey the commands of Allah (the Exalted) and the commands of His Messenger (S.A.W).

2- To turn away from the commands of Allah and the commands of His Messenger totally, in such a way that he does not learn the [jurisprudence of] Religion, and he does not ask about what is obligatory upon him of obedience to Allah and His Messenger, and he neither carries out the obligatory duties upon him nor does he abstains from the unlawful in obedience to Allah and His

Messenger. However, as for he who is obedient to Allah and his Messenger, observing that with which he will remain a Muslim but he often falls into some wrongdoings, he does not become a disbeliever by committing that sin.

Among the things that are affiliated to this nullifier: Omission of Salah, because it is the pillar of Religion, if a servant omits it totally, then, he has turned away from the Religion of Allah (the Great and the Mighty). Umar bin Alkhattab said: whoever misplaces it [i.e, prayer] it is easier for him to misplace other than it.

Chapter: And these nullifiers are in total contradiction to the two testimonies [i.e, testifying that no deity is worthy of worship except Allah and testifying that Muhammad is the Messenger of Allah] whoever falls into committing any one of them after he has been a Muslim, while he is sensible and matured not forced and having no excuse due to ambiguity, he is then a disbeliever, and an apostate from the Religion of Islam. If he dies on that, he will abide eternally in the Hell Fire. Allah (the Exalted) said:

﴿ وَمَن يَرۡتَدِدۡ مِنكُمۡ عَن دِينِهِۦ فَيَمُتۡ وَهُوَ كَافِرٞ فَأُوْلَٰٓئِكَ حَبِطَتۡ أَعۡمَٰلُهُمۡ فِي ٱلدُّنۡيَا وَٱلۡأٓخِرَةِ وَأُوْلَٰٓئِكَ أَصۡحَٰبُ ٱلنَّارِ هُمۡ فِيهَا خَٰلِدُونَ ٢١٧﴾ [البقرة: 217].

Meaning: "And whoever of you reverts from his

religion [to disbelief] and dies while he is a disbeliever- for those, their deeds have become worthless in this world and the hereafter, and those are the companions of the Fire; they will bide therein eternally. Q2: V217.

And whoever falls into any of these nullifiers or a part of it internally while he manifests Islam, he is then a hypocrite with major hypocrisy. We will treat him as a Muslim externally, and we will entrust his secret to Allah (the Exalted) as far as an apparent disbelief has not been clear to us from him.

Chapter: The nullifiers are of two levels:

The first level: a disclosed infidelity, this is the kind in which there is no ambiguity and no suspicion beside the disbelief of its companion and he has no excuse of unawareness or interpretation or compulsion.

Like one who is affiliated to [a religion] other than Islam, or worships other than Allah (the Great and the Almighty) and he who abuses Allah and His Messenger and the one who mocks the Religion and he who denies the Qur'an or the tradition of the Prophet, or deny what is necessarily known in Religion where as his knowledge about that is clear.

The companions of this level are considered to be disbelievers and they are the dwellers of Hell Fire if we are sure that they had died on that. Allah

(the exalted) said:

﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوٓاْ أَن يَسۡتَغۡفِرُواْ لِلۡمُشۡرِكِينَ وَلَوۡ كَانُوٓاْ أُوْلِي قُرۡبَىٰ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُمۡ أَنَّهُمۡ أَصۡحَٰبُ ٱلۡجَحِيمِ ١١٣﴾ [التوبة: 113].

Meaning: "It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hell Fire.Q9: V113.

The second level: that which is not a clear disbelief; this is of two types,

The first type: that which it is possible for its companion to be excused of being forced or madness or suspicion due to an interpretation or ignorance which may be tenable as an excuse and which may require establishing evidence upon him. When the evidence reaches him and he understood its meaning but still insists after the evidence has been made clear to him, then, he will be judged disbeliever. However, if the suspicion still remains in him, he will not be regarded a disbeliever.

That is why the great scholars of Ahlu- ssunnah [i.e, those who follow the exact teachings of the Prophet (S.A.W)] abstained from judging the companions of some misguided sects who deny some names and attributes of Allah as unbelievers because of the ambiguity of interpretation, after

judging them innovators and that ambiguity will not give them an excuse in their wrong doing, but it will prevent them from being considered unbelievers.

It is in this form that a deed can be considered disbelief, but the one who performs it would not be judged as infidel until all conditions are fulfilled in him and all of the interdictors are absent.

The second type: In the case where the nullifier will be among the controversial nullifiers and the researcher falls into a kind of confusion and having no preponderance in it.

The Islamic scholars have disputed over some nullifiers, among which are:

1- Abstention from observing Prayer due to laziness and carelessness without denying its obligation and not arrogant in observing it.

The right opinion is that whoever leaves it totally, he is a disbeliever, and he who prays a times and abstains from prayer at other times is a dissolute, promised with a punishment due to his negligence of the congregations but he will not be judged a disbeliever. This is the intermediate opinion between the two opinions.

The first opinion is that he will become an unbeliever by leaving a single prayer.

The second opinion is that he will not become a

disbeliever even if he abstains from prayer totally.

2- Magic, the scholars have disputed over the infidelity of he who learns magic and he who works with magic. The right opinion in this is that magic can never be done except by the acts of disbelief and major polytheism such as seeking assistance from the devils, pleasing them by offering sacrifices for their sake, vowing [to them] and scorning what Allah ordered to be glorified. There is no dispute between the scholars that whoever commits these acts is a disbeliever.

But among the scholars are those who call hidden tricks and visual artifice magic. And among them are those who consider making tricks by giving some syrup that functions against the sense of a person, his life and his perception as magic. That is why they do not absolutely judge a magician as a disbeliever until they inquire about the nature of his magic. If he does his magic by seeking help from the devil and approaching them they judge him a disbeliever, but if he does his magic with other than that they decide punishment on him.

3- Abandonment of Zakah [charity], fasting and pilgrimage. Some scholars are of the opinion that whoever leaves any of these obligations is a disbeliever even if he does not deny its obligation.

But the right opinion is that, he who abandons that will not be considered a disbeliever except he denied its obligation, then, he will be judged a disbeliever because he has disproved Allah and His Messenger.

Many authentic traditions have indicated that one who abandons these obligations will be punished in the hereafter. Then, he will be shown his way either to Paradise or to Hell Fire, and this is an evidence that he has not necessarily became a disbeliever.

Chapter: Some acts that withdraw from the Religion may contain more than one nullifier. Thus, it is a disbelief in different ways.

Example of that is one who legislates with other than what Allah revealed while considering that to be lawful and preferring the legislation of tyrants to the legislation of Allah (the Great and the Almighty).

Hence, he is an unbeliever in different ways, He is an unbeliever because of his legislation with other than what Allah revealed and making himself a partner to Allah in His legislation and he is an unbeliever because of his legalization of what is necessarily known to be unlawful in the Religion of Islam.

He is an unbeliever because of his disproof of

Allah and His Messenger as he regards the legislation of tyrants to be better than the legislation of Allah (the Great and the Almighty)

It is also worth noting that some unbelievers and apostates fall into different forms of nullifiers. Thus, some of them fall into major polytheism, disproving Allah and His Messenger, hating the Religion of Islam, alliance with the unbelievers and other things among the nullifiers. The more a servant falls into these nullifiers, the worse his disbelief will be, and of course his punishment will be more severe.

Chapter: And kufr [disbelief] is of two kinds, external and internal disbelief.

As for the internal disbelief, it has to do with the situation between him and Allah. He may be a disbeliever internally because he has committed that which nullifies Islam, but based on what people see, he manifests Islam. Hence, he is a hypocrite who should be treated as a Muslim externally but in the hereafter he will be together with the unbelievers in the Hell Fire abiding therein eternally. Furthermore, among the people is one who may commit a nullifier among the nullifiers of Islam from what appeared to the people, but he may have what will grant him excuse such as madness, excusable ignorance, or because he is

new in Islam such that some words of disbelief which he is used to will be coming out of his tongue without him believing in it. He may be judged a disbeliever externally, but internally he may be having an excuse.

And a person is resurrected on what he died upon in terms of faith or disbelief.

Originally the proclamation of disbelief upon someone is referred to the scholars and the rulers. There could be an exception to this due to some incidences which will necessitate that, or because a work is related to that.

Among the things which must be noted, is hastiness in judging a person as an infidel while his infidelity has not been clearly established, because of the sayings of the Prophet (S.A.W):

«إِذَا قَالَ الرجلُ لِأَخِيهِ: يَا كَافِرُ. فَقَـدْ بَـاءَ بِهَا أَحَـدُهُمَا، إِنْ كَانَ كَمَا قَالَ، وَإِلاَّ رَجَعَتْ عَلَيْهِ». [مُتَّفـقٌ عليه من حـديثِ ابنِ عُمَرَ ب].

Meaning:" When a man says to his brother, "O unbeliever, one of them will certainly go with it, if it was as he said (then, so be it) otherwise it (i.e the word unbeliever) will return back to him. Reported by Bukari and Muslim on the authority of Abdullah bin Umar (may Allah be pleased with them). Abu dharrin (may Allah be pleased with him) also

narrated that he heard the Messenger of Allah saying:

«مَنْ دَعَا رَجُلاً بِالْكُفْرِ أَوْ قَالَ عَـدُوَّ اللَّهِ. وَلَيْسَ كَـذَلِكَ إِلاَّ حَارَ عَلَيْهِ».
[متفق عليه].

Meaning:" He who labels anyone with unbelief or calls him the enemy of Allah, and he was in fact not so, it returns back to him. Bukhari and Muslim.

This warning is in regards to that which occurs in the course of blaspheming, hastiness and judgment without qualification, but as for a scholar who is qualified, if he makes mistake in his judgment when requested for that without being negligent or following his wish, he will be rewarded for his effort and his mistake is forgiven.

Chapter: The scholars unanimously agree to the killing of the apostate because of the saying of the Prophet (S.A.W):

«مَنْ بَـدَّلَ دِينَـهُ فَـاقْتُلُوهُ» [رواهُ البُخـاريُّ من حـديثِ ابنِ عَبَّاسٍ].

Meaning:" Whoever changes his religion, you should kill him" reported by Albukhari on the authority of Ibn Abbas (may Allah be pleased with them).

And whoever died an apostate should not be washed, enshrouded, prayed upon and should not be buried in the cemetery of the Muslims. His

wealth will not be bequeathed and he should not be prayed for after his death.

As for [the issue of] asking him to repent before killing him, that is based on the decision of the leader. If he hopes in his return to Islam or there is an incidental suspicion as a result of which he apostate, he has the right to give him respite for three days, presenting Islam to him. If he returns, that is it, but if he refuses he should be killed as an apostate.

If the leader observes that there is benefit to the Muslims in hastening to killing, for example, one who harms Muslims intensively after his apostate, or one who spies on them or the leader fears affliction and harm on the Muslims in delaying him, he can hastens in killing him so long as he does not repents before being caught.

O Allah, let us live as Muslims and cause us to die as Muslims and join us with the righteous and protect us from disgrace in this World and the punishment in the hereafter our Lord, You are indeed kind and merciful.